The Outlook

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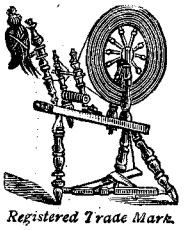

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The Outlook

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An Editorial Change

With this week's issue of The Outlook the two Departments entitled respectively "The Religious World" and "The Home Club" are discontinued; at the same time the space devoted to a review of the week is proportionately enlarged, and hereafter events of importance in the ecclesiastical and the domestic worlds will be treated as are other events in the editorial pages of The Outlook. Setting the Religious World off in a department by itself is not consistent with the spirit of this paper. No other truth seems to us more fundamental, more important, or more needing emphasis in our time than the truth that religion is not a department in life, and that when we try to make it so it ceases to be religion. Religion is a standard by which all life is to be measured, a principle by which all life is to be governed, a spirit by which all life is to be imbued—the spirit of hope and faith and love. Similarly, the distinction between topics which belong to the home and those which do not belong to it is a purely conventional distinction. The home touches the great world outside at every point. Is the question of woman's suffrage political or domestic? It is both. Is the question of home sanitation domestic or municipal? It is both. Where belong questions of education and industry? They belong alike to the home, the State, the Church, and the individual. Hereafter, therefore, all topics—the so-called religious and the so-called secular, the domestic, the industrial, the ecclesiastical, and the political—will be treated, without attempt at formal separation, in our editorial pages; and as every paragraph, as well as every longer editorial, has its title, it will be easy for the reader to make such classification in his reading as he may like, omitting what does not concern him and reading what does.

❀

Admiral Dewey in Washington

Following the splendid reception at New York, it was feared by some that the Washington welcome to Admiral Dewey might suffer by contrast. If the New York ceremonies were unprecedented in the history of the metropolis, so the Washington ceremonies were also unprecedented in the history of the capital. It was a genuine home-coming as well, for henceforth Washington is to be the Admiral's official residence. He was immediately received at the White House by President McKinley and the members of his Cabinet. On the following day he was escorted by the President and Cabinet in public procession to the Capitol—an honor never before paid to any American. An escort was formed by the Governors of eight or more States with their staffs. Many regulars and marines were in line, and, when the Admiral alighted, a procession of girls marched before him as he went to the Capitol, and strewed his path with roses. The presentation of the sword was prefaced by an eloquent address from Secretary Long. The President's speech was as follows:

Admiral Dewey: From your entrance in the harbor of New York with your gallant crew and valiant ship, the demonstrations which everywhere have greeted you reveal the public esteem of your heroic action and the fullness of the love in which you are held by your country. The voice of the Nation is lifted in praise and gratitude for the distinguished and memorable services you have rendered the country, and all the people give you affectionate welcome home, in which I join with all my heart. Your victory exalted American valor and extended American authority. There was no flaw in your victory; there will be no faltering in maintaining it. It gives me extreme pleasure and great honor in behalf of all the

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people to hand you this sword, the gift of the Nation voted by the Congress of the United States.

❀

Admiral Dewey's Reply When it became necessary for Admiral Dewey to reply, he twice made an effort to speak before his voice would respond. He finally replied as follows:

I thank you, Mr. President, for this great honor you have conferred upon me. I thank the Congress for what it has done. I thank the Secretary of the Navy for his gracious words. I thank my countrymen for this beautiful gift, which shall be an heirloom in my family forever as an evidence that republics are not ungrateful; and I thank you, Mr. Chairman and gentlemen of the Committee, for the gracious, cordial, and kindly welcome which you have given me to my home.

The same evening, in honor of Admiral Dewey President McKinley gave the largest dinner-party in the history of the White House, covers being laid for over eighty persons. Other interesting events of the week have been the Admiral's formal acceptance of the house presented to him by the Nation, and his formal detachment, at his own request, from the Olympia, thus terminating his connection with a cruiser which for more than two years has been his home. On Sunday Admiral Dewey attended service at St. John's, where he is an old parishioner. At his request two formal prayers were added to the usual ritual. One of these gave thanks to "Almighty God, the Sovereign Commander of All the World, in whose hand is power and might, which none is able to withstand," and for "all the victories and deliverances of the last two years." The other offered thanks for "conducting in safety through the perils of the great deep this Thy servant, who now desireth to return his thanks unto Thee in Thy holy church."

❀

Admiral Dewey's Advice The most important event of last week in connection with the campaign in the Philippines was the order by President McKinley and Secretary Long, made on Admiral Dewey's advice, for the immediate despatch of four war vessels to augment Rear-Admiral Watson's naval force at Manila. The opinion of the Admiral of the Navy is that ships are quite as necessary in the Philippines as troops. With the establishment of a hard and fast blockade the insurgents will be cut off from the outer world. They will be compelled to depend entirely on their own limited resources. It is a pity that the Administration has apparently had to wait for Admiral Dewey's return before deciding on a course the desirability of which has long been evident. Three of the ships already selected are the armored cruiser Brooklyn, the protected cruiser New Orleans, and the gunboat Nashville. At present the Asiatic squadron consists of the Oregon, Baltimore, Charleston, Concord, Petrel, Monadnock, Monterey, the rescued Spanish prizes, and, last, and surely least, the old Monocacy, which for years has rested placidly in the mud at Wusung, China. It is to be hoped that Admiral Dewey has also offered another bit of advice in the interviews which he has had with President McKinley, namely, that General Otis be relieved of some of the many duties which he is now called upon to fulfill. According to Admiral Dewey, General Otis is endeavoring to be Military Governor, Civil Governor, and Supreme Judge at one and the same time. It is not surprising, then, that we have not had at Manila some development of that civilizing progress which has characterized the administration of General Wood at Santiago, General Ludlow at Havana, and General Henry in Porto Rico. Again, even in the military sense, General Otis was not selected as an ideal candidate for the command he now holds. General Merritt was the officer chosen as being fitted for the solution of army difficulties in the Philippines; General Otis merely succeeded to the command.

❀

The Philippines The events of last week near Manila encouraged the hope of a speedy ending of the war. The Filipinos released some of their prisoners, and a communication from the insurgent Governor was presented. The letter was declined. The insurgent officers then declared that Aguinaldo desired to end the war. General Otis believed that the action was a trick to obtain some acknowledgment by our authorities. At Imus, south of Manila, General Lawton obtained a decided victory over the insurgents, in which he was effectively aided

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by marines from the fleet. Later General Schwan occupied Cavite Viejo, and Noveleta, near by. Our evacuation of Porac, north of Manila, was followed by its re-occupation by the insurgents, who are now endeavoring to get control of Calamba. The expedition sent to the Orani River to recover the sunken gunboat Urdaneta returned to Cavite with the hull of the gunboat. On Monday of this week, however, the depressing news arrived that the insurgents had attacked the suburb of Laloma, only four miles from the center of Manila.

❀

Self-Government in the Philippines

Previous reports intimating that General Otis has proposed a comprehensive scheme of local government for all cities and towns in Luzon occupied by American forces appear to be semi-officially confirmed. The plan involves the election of a municipal council, a mayor or president, to be elected by a *viva voce* vote of the residents of the town, the president's election to be approved by the commanding officer. The general government of the municipality is apparently to be vested in this president and council, the latter subject to supervisory control by the military authorities. This attempt to establish local self-government in the island is praiseworthy, but is not likely to be very effective. We must first get the control before we exercise it, we must establish our authority before we delegate it to others. The value of this attempt will be chiefly in the assurance it may convey to the Filipinos of our intention to intrust them with powers of local self-government similar to those exercised in American communities. As an object-lesson it may have moral effect. As a basis of future government it can hardly be permanently effective.

❀

Secretary Root's Speech

The most notable feature of President McKinley's Western tour was the speech by Secretary Root at the Marquette Club dinner in Chicago. The following paragraph from that speech is an official statement of the present condition of our resources in the Philippines, and is for this reason of historical importance:

Well, the army, 17,000 of them, have been brought back from the other side of the world, and 27,000, another army, have been sent and are there to-day. Seventeen thousand more are on the road and 17,000 more are in camp to-day, ready. By the 15th of November 49,000 American troops will answer to the commands of Generals Otis and Lawton and MacArthur. By the end of the following month 65,000 will be there. They are the best youth of America. Let me tell you that in the month of July we enlisted 2,900 men for the regular army, and they were enlisted out of 14,000 applicants, of over whom 11,000 were rejected on examination.

Mr. Root effectively restates the cause of the expansionists in response to the criticism made against the course of the present Administration. It is, in brief, that there is no Filipino nation to whom we can transfer the responsibilities of government; that the people do not consider themselves capable of government, since the most advanced of them have asked nothing more than the right to govern themselves under the protection of the United States—that is, "liberty to make wars and that we should aid them," that a vast majority of the Tagals, men who own the property, do the business, and possess the intelligence, are ready and anxious for the protective government of the United States; that, in brief—

We are fighting against the selfish ambition of a military dictator brought from exile by an American ship, furnished with arms by American soldiers and sailors, who has been permitted to gather all the forces of disorder, all the men who prefer a life of brigandage to a life of industry, around the paralyzed Spanish army during the ten months when America was prevented by her international obligations and the faith of her protocol from interfering; who was permitted to gather them by American sufferance; who has attained supreme power by the assassination of his rival, and who maintains it by the arrest and punishment of every one who favors the United States, and the murder of every one whom he can reach who obeys her. The closest analogy to be found in our experience to Aguinaldo is the perpetual military revolutionist of Central America.

If this is a somewhat one-sided and partisan presentation of the Nation's cause, we believe it to be far more accurate than that presentation which finds currency in the anti-imperialistic press, and to which it is a reply.

❀

Boer War Preparations

War preparations in the Transvaal have also been of interest. The necessary conscription has entailed the closing of the

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civil courts, as the burghers are now all in the active army. Last week the Mining Commissioner recalled his official proclamation of the week previous, which had stated that, in the event of war, mines could be worked and miners would be protected. This assurance has now been withdrawn, and the Commissioner advises all British subjects to leave the Transvaal as soon as possible. Gold in transit, valued at two million five hundred thousand dollars, has been detained by the Transvaal authorities. This act has been severely criticised in many quarters. On Friday of last week the Transvaal Government issued a Green Book referring to Great Britain's interference in the internal affairs of the South African Republic. President Kruger explains, in his reply to Mr. Chamberlain, that if the Outlanders had first addressed the Transvaal instead of Great Britain, their complaints would have been immediately heeded. He also alleges that those complaints emanate from "a small body of British who are breeding race hatred and a revolutionary movement." If, the reply adds, the real character of the "South African League" were exposed,

> The Africanders would then no longer fear that the interests of the British Empire necessarily implied the destruction of the two republics and the enslavement of the Africander population, and the white races in South Africa would return to the brotherly harmony that had set in until a treacherous complot, at the end of 1895, revived passion on both sides.

❀

British War Preparations

On Saturday of last week in Privy Council at Balmoral the Queen assented to the calling of Parliament, to the mobilization of the Reserves, and to the continuance in the army of all soldiers now serving who, in ordinary circumstances, would be entitled to discharge or transfer to the Reserves. A royal proclamation was immediately signed and published. Under this proclamation twenty-five thousand men will be summoned. The British Government has already chartered a large number of vessels to be used as transports, among them the Aurania, Servia, and Cephalonia, of the Cunard Line, the Nomadic of the White Star Line, the Mohawk and the America of the Atlantic Transport Company, the Mongolian and three other vessels from the Allan-State Line, together with ships from the Wilson and Furness-Leyland Lines. Owing to the chartering of so many boats, the predicted increase in freight rates has already begun to manifest itself. Offerings of freight for shipment are also becoming comparatively small, the shippers waiting for the outcome of affairs. It is interesting to note that the British Government has given out a large order for our horses and mules, in spite of the fact that the price is one-third higher than a year ago. The British Government is also sending a large quantity of balloon material to South Africa, the War Office considering that ballooning will prove of especial value in the guerrilla fighting expected. The staff of General Sir Redvers Buller, who is to command the British forces in South Africa, has been officially gazetted. It is the largest since the Crimean War.

❀

President Steyn and Sir Alfred Milner

On Monday of this week the recent correspondence between President Steyn, of the Orange Free State, and Sir Alfred Milner, British High Commissioner for South Africa, was published. In a communication dated September 26 President Steyn pointed out that the tone of the British despatches was altered, and that the Imperial Government had departed from the original basis of negotiations with the Transvaal. On his advice, the Transvaal had agreed to the holding of an inquiry. The Free State was still prepared to render its services to procure a solution of the difficulties. It felt hampered, however, by want of knowledge of the definite object and the extent of the demands of the Imperial Government; also by the fact that the Imperial Government was pursuing a policy justifying conclusions contrary to its own assurances that it did not wish to interfere with the internal affairs of the Transvaal or to disturb its independence. The Free State, added Mr. Steyn, will not concede that the differences regarding the franchise or the representation in the Volksraad justify the extensive and ever-increasing military preparations being made upon the borders, not only of the Transvaal, but also upon those of the Free State. On October 1 President Steyn informed Sir Alfred Mil-

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ner that, in order to allay the excitement of the Orange and Transvaal Boers arising from the continued increase and movements of British troops, he repeated his offer of aid in securing a friendly settlement. Replying on the same date, Sir Alfred Milner refers to the mobilization of the Transvaal forces on the Natal border as indicating a possible intention of immediate invasion of the Queen's dominion. President Steyn replied that the action of the Transvaal was only the natural result of the continued increase of the British forces and their movement in the direction of the Transvaal border. On October 3 Sir Alfred Milner answered that all the movements of the troops were made necessary by the natural alarm felt by the inhabitants of the exposed district, and declared that these movements were not comparable in magnitude with the recent massing of armed Transvaal forces on the borders of Natal. On the same date President Steyn replied that the increasing British military preparation retarded the efforts of all who were working to maintain peace. It was his earnest conviction that on those who introduced the military element and on those who had continued a policy of menace and intervention would rest the responsibilities should all effort fail to secure peace and an honorable settlement. He further said that, in view of the action of the British authorities, the reasonable request of the Orange Free State had not only been ignored, but the activity in military preparations was proceeding more persistently than ever.

❀

The Kimberley Mines Though the Orange Boers have not so many bitter anti-British memories as have the Transvaal Boers, there is one memory which dies hard in the Free State. When, in 1871, diamonds were discovered at Kimberley, Great Britain was quick to claim the region now known as Griqualand West. As the Free State also claimed it, the British purchased an old native chief's claims and pushed them as its own. Meanwhile the matter was referred to arbitration by Great Britain in the face of the Free State's protest against any arbitration. The umpire of this so-called arbitration was a British officer. He decided in favor of Great Britain. The Free State again protested, but by this time thousands of unruly miners had arrived, hence the British claimed with justice that they alone were strong enough to protect the now turbulent region. The Free State was too weak to fight, but Mr. Brand, its President, went to London to make a last protest. Finally the Free State was induced to accept four hundred and fifty thousand dollars for the forfeiture of its claims. Since the cession that property has yielded more than four hundred million dollars' worth of diamonds. This production would have been much augmented but for the fact that Mr. Rhodes and his friends made an agreement by which the annual output was so limited as to meet but not much exceed the annual demand of the world's diamond markets. The supply at Kimberley is so plentiful that, in other parts of the world, diamond-digging has almost ceased; it now amounts to but two per cent. of the whole. The Kimberley mines pay ten million dollars a year profit on a nominal capital of double that amount.

❀

Redistribution of Seats in Parliament If the distribution of seats in the British Parliament were equal, there would be one member for every 9,851 votes. As a matter of fact, however, the boroughs are of various populations between the extremes of 1,784 and 26,731 votes. The present disparity favors Ireland, but bears heavily upon England. Ireland has at present one hundred and three members to a population of about six million, while the city of London itself, with a scarcely smaller population, has only fifty-nine members. Under an equal distribution Ireland would have seventy-four members instead of a hundred and three, and England five hundred members instead of four hundred and sixty-five. Before the recent adjournment of the House of Commons, many Unionist members signed a memorial to the Government looking to the removal of the present disparity. The memorial suggested that (1) a readjustment of the graver anomalies should be made before the next dissolution; (2) such readjustment need not necessarily involve a general redistribution or an alteration in more

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than one-fifth of the constituencies; (3) the principle adopted should be submitted to the members specially interested early in the session in which the matter is dealt with, in order to give time for careful consideration. In reply, Mr. Balfour, Government leader in the House, said that he would bring the resolution before his colleagues at the earliest opportunity. It is expected by those who enjoy the confidence of the Government that it will rid the country of the present absurd anomalies in one of the sessions of the present Parliament. The best plan of readjustment would be an automatic one, which, after every census, would involve a rearrangement of Parliamentary seats. Both Conservatives and Liberals would benefit by such a reform: the first by the inevitable reduction in the number of Irish members; the second by the inevitable increase in the representation of London.

❀

The Rilands Library On Friday of last week, at Manchester, England, there was opened the finest library memorial ever given by one person in Great Britain. Some time since Mrs. Rilands, a wealthy woman, purchased the extremely valuable Althorp library, which had been offered for sale. It is supposed that the price paid was about $1,250,000. Mrs. Rilands has spent as much more in the erection of a magnificent structure as the appropriate home for the library, which, together with the buildings, she has now presented to Manchester. It was only fitting that the authorities should confer upon her the freedom of the city—the first time a woman has ever received a similar honor from Manchester. The library is especially rich in early English literature: its collection of Caxtons is of peculiar interest and value. Despite the rare character of most of the books, such favorable conditions have been established as to insure freest inspection on the part of the public, consistent with proper preservation. The noble memorial which Mrs. Rilands has thus established in memory of her husband in the great Northern manufacturing and mercantile center should be an object-lesson to rich people not only in England but elsewhere.

A Franco-German Understanding? To the possibility that one day there may be but three single-state Great Powers in the world, England, Russia, and the United States, Germans not unnaturally add a fourth, namely, all Continental Europe, except Russia, under their leadership. Such a leadership is not impossible. To its accomplishment it would be necessary to arrive, first of all, at a Franco-German understanding. Some statesmen in Germany believe that such a combination will be necessary in the very near future. For example, Professor Schmoller declares that this combination must soon be made "in order to keep in check the three giant Powers—Russia, England, and the United States." An even more famous member of the University of Berlin, Professor Mommsen, adds that "the future of our civilization will be based upon a friendly understanding between Germany and France." A Franco-German understanding, however, is no particularly new notion. Thirty years ago it was discussed by Counts Bismarck and Benedetti on behalf of their respective countries. They had then a crafty scheme in prospect. The German Chancellor coveted the neighboring little kingdom of Holland and its colonies. As for the covetousness of France for Belgium and its great African outlet, the Congo State, the desirable harbor of Antwerp has probably as much to do with such a wish (there is no very good French harbor on the English Channel coast) as have the immense industrial resources of Belgium. France may remember, however, that she was one of the Great Powers which collectively placed themselves under the obligation of protecting Belgium's autonomy and integrity. It must be admitted that, in developing a desire on both sides of the frontier for a Franco-German understanding, William II. has shown himself to be a past-master in that particular art of diplomacy. We have already called attention to his admirable speech commemorating the French as well as the German dead on the field of Saint-Privat. We have also to remember his recent interchange of telegrams with President Loubet following the visit to a French cruiser, and his seizure of every circumstance, such as the death of any great French soldier, to send one

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of his always well-worded despatches to France. It is undoubtedly he who has now inspired the semi-official "Kölnische Zeitung" to say that, because of recent rebuffs in colonial enterprises, the French realize more than ever that they and the Germans have many things in common and very few conflicting interests. This wooing has met with amicable rejoinders from a number of French papers; and, among French statesmen, M. Leroy-Beaulieu has declared that the formation of a solid federation of the hitherto divided peoples of the European Continent is an absolute necessity.

❀

Russia and Siberia The hope of Russia in developing Siberia is that the harvests of the gigantic province will supply Russian grain needs. The efforts, therefore, recently put forth toward attracting Siberian immigrants have been great, but it appears that the province is worthy of such inducements. Its five million square miles have at present a population of four million people, but, owing to Russian energy, last year's addition amounted to no less than four hundred thousand persons. Mr. Monaghan, our Consul at Chemnitz, Germany, reports to the State Department that this movement is unequaled anywhere except in the records of past immigration into the United States. He says that Siberia, long looked upon as a barren waste, is destined to be one of the world's richest and most productive sections. "In northern France wheat ripens in 137 days; in Siberia, in 107 days. Even strong night frosts do not injure the young seed. I may add that oats require in Siberia and the Amur country only 96 days, and in the regions of the Yenisei only 107. The frost period lasts only 97 days in the Irkutsk country." Speaking of the Yenisei, it may not be known that ten steamers carry the mail regularly on that river. The Obi has already a hundred steamers and two hundred tugs in service. As to the other important industrial development of Siberia, namely, mining, Mr. Monaghan reports that between Tomsk and Kuznesk there lie over twenty-three thousand square miles of coal lands which have never been touched. The iron mines are particularly good in quality, yielding as high as sixty per cent. In eastern Siberia alone there are over four hundred places yielding gold. Russia's place as a world-power is thus likely to receive abundant substantiation in the near future.

❀

Russian Advance in Central Asia The completion of a branch line from Merv on the Russian Central Asiatic Railway to Kushk on the Afghan frontier may be regarded as a significant step in advance, not only for Russia but also for England. It has an immediate significance to the first Power, first, from a commercial standpoint, because opening to the modern world a great tract, once one of the most fertile in the world, but needing the impetus and advantages of quick transportation to compete with more western lands and regain its old-time income. Secondly, the completion of the Merv-Kushk railway is significant to Russians, for it affords an easy and speedy passage to their soldiers and guns almost to the coveted Herat—not only "the garden of Afghanistan," but also the gate to India. To England, however, the gain is not so immediately apparent. More and more, however, Englishmen are chafing at the long sea journey to India. They rebel at spending seventeen days in doing what might be accomplished in five or six. Rival governmental barriers and jealousies have hitherto been a factor in keeping the British from reaching India by rail, but that leveler of the mountains of political prejudice will not be always kept from its logical work. Indian travelers have been drawing lines across the map from London to Karachi and Bombay. One set of lines comprises a railway journey from Calais to Brindisi, a Mediterranean sea trip to Alexandretta, and then the proposed Euphrates Valley line to India. Another line, and a straighter, comprises the journey from Calais to Karachi by the following itinerary—Berlin, Warsaw, Rostov (near the Sea of Azov), Baku, thence two hundred miles across the Caspian to Krasnovodsk, the western terminus of the great Central Asian Railway, which already extends to Samarkand and is expected to tap western China at Kashgar. From Krasnovodsk the Indian traveler would proceed over the Central Asian line to Merv, thence by the new line to Kushk,

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and thence by the only part to be built—a stretch of, say, four hundred and fifty miles through Afghanistan, probably by way of Girishk and Kandahar, reaching the Indian frontier and the railway world again at Chaman on the way to Karachi or Calcutta. Such a new highway might do much towards bringing together in prosaic, every-day relations the two mightiest of empires. As we have before said, their union means peace to Chinese Asia; it means peace not only to that vast region, but also to the vaster domain occupied by the Russian Khanates to the north and by the empire of India to the south of Afghanistan.

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Austrian and Spanish Cabinet Changes

On the resignation, week before last, of the Austrian Cabinet under Count Thun, the Emperor Francis Joseph intrusted the task of forming a new Cabinet to Count Clary, formerly Governor of the province of Styria. Count Clary was successful in this task, and last week the Emperor approved the assignments of portfolios. One member succeeds himself, namely, Dr. von Kindinger, as Minister of Justice. He was formerly President of the Provincial Court of Trieste. Drs. von Hartel, as Minister of Education, Stibral, as Minister of Commerce, and Kniaziolucki, as Minister of Finance, were the Departmental Chiefs in the Ministries of which they have now become the respective heads. It is hoped that the new Ministry will deal fearlessly with the question of languages in Bohemia and Moravia, a problem which has seemingly insufficiently enlisted the energies of the preceding Badeni and Thun Cabinets. This question involves to a large extent the loyalty of Germans in the Empire. In Spain, on the refusal of General Polavieja to reduce his estimates of national defense, the entire Cabinet resigned. The particular question at issue was that of an extraordinary credit to be used in increasing and strengthening frontier fortifications. The Queen-Regent, however, with her customary cleverness, persuaded all the members of the Cabinet except General Polavieja to continue in office, and a new War Minister, General Azcarraga, more amenable to economy, was appointed.

The Political Situation

The Massachusetts Republican Convention held in Boston last week indorsed the administration of President McKinley, and expressed the profound trust of Massachusetts Republicans that the hostilities in the Philippines would speedily be ended and a government established "as free, as liberal, and as progressive as our own, in accordance with the sacred principles of liberty and self-government." The supporters of Senators Hoar and Lodge both express themselves satisfied with the resolution. The other declarations of importance were a condemnation of trusts and monopolies, a demand for National legislation to build up our merchant marine, a reaffirmation of the party's allegiance to the cause of Civil Service Reform, and a moderate plank favoring greater restrictions upon immigration. Lieutenant-Governor Crane was nominated for Governor. In Maryland the State campaign is being conducted almost solely upon State issues. The Republicans have been embarrassed by the factional quarrel which Senator Wellington pettishly aggravated by resigning his post on the campaign committee. The chances seem to favor Democratic success, though this result, if achieved, will have little significance. In Pennsylvania the Democrats are endeavoring to conduct the campaign entirely upon State issues, and the Republicans just as assiduously are endeavoring to conduct it entirely upon National issues. The Democrats have as their candidate for State Treasurer a farmer whose record appeals strongly to ballot reformers and Civil Service Reformers, but the indications are that the Quay machine has succeeded in keeping the great body of its Republican critics in line. In Kentucky the Democratic faction opposed to the election of Senator Goebel—who represents in Kentucky exactly what ex-Senator Quay represents in Pennsylvania—is still conducting a vigorous campaign in favor of ex-Governor Brown. Inasmuch, however, as this faction is made up chiefly of silver men, and inasmuch as Mr. Bryan is to enter the campaign in support of the regular nominees for Governor and United States Senator, it is feared that the revolt will lose in strength before election day. In Ohio, Iowa, and Nebraska the campaign is being

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conducted purely upon National issues, with "expansion" or "imperialism" in the foreground. In Ohio the Democratic opposition to Mr. McLean seems to be offset by the lukewarmness of the Bushnell-Foraker faction of the Republicans, and the result seems somewhat doubtful. The fact that the vote by which Governor Bushnell was elected in 1897 fell nearly fifty housand short of that polled by Mr. Bryan in 1896 shows that everything depends on the distribution of the stay-at-home voters.

❀

The Ohio Campaign Funds

The Republican Campaign Committee of Ohio has been guilty of the moral wrong and political folly of appealing to postmasters in other parts of the country for contributions to aid in saving the State this fall. A circular signed by the treasurer of the Finance Committee has been sent out calling attention to the fact that this Finance Committee has been so constituted as not to include any Federal office-holders, and therefore that contributions may be sent to it without danger of prosecution under the Civil Service Law for the payment of political assessments. Without doubt the Committee has conformed with the letter of the law while violating its spirit, but this conformity will not satisfy the conscience of the State, even if it does satisfy the conscience of the Committee. On its political side also the appeal is thoroughly bad. The Democratic party in Ohio is this fall, for the first time in years, well supplied with campaign funds—and the chief source of Democratic weakness is the moral dissatisfaction of Democrats with the candidate from whom these funds are received. When the Republican party, containing nearly all the large fortunes in the State, sends out a thinly disguised assessment to Federal office-holders in other States, it creates similar dissatisfaction in its own ranks and apologizes for the tactics of its opponents. It furthermore makes a confession of weakness inspiriting to its opponents and dispiriting to its adherents.

❀

Polygamy

We are glad to see that the women are tak ng vigorous action against the seating of Representative-elect Roberts from Utah, on the ground that he is an avowed polygamist. Miss Helen Gould, by an open letter, has given an incentive to this agitation. We have heretofore expressed our convictions on this subject, and subsequent study has only confirmed them. The House of Representatives has no right to exclude a duly elected Representative from a State on account of his religious or irreligious convictions, but it has a right to exclude a Representative on satisfactory evidence that he is living in open violation of the laws and Constitution of the State which he claims to represent. It could not have been required to receive from a Southern State, in the period just preceding the Civil War, a man openly and avowedly in favor of disunion. It cannot be required now to receive as a Representative from Utah a man who is openly and avowedly in favor of polygamy, which is prohibited by the Constitution of the State—a prohibition which was made a condition precedent of the admission of Utah as a State. The women who are moving in this matter should have the support, not only of every church and of every home, but of the entire press and of all law-abiding citizens.

❀

Philadelphia Election Frauds

The Municipal League of Philadelphia has taken up seriously the work of putting an end to the election frauds practiced in that city. Its statement of the extent of these frauds is appalling, but is indorsed as conservative by the leading Republican and Democratic dailies. At the election last November, they state, the number of fraudulent votes cast and returned was not less than 30,000, and may have reached 50,000. The Pennsylvania law does not require personal registration even in the largest cities, where no one knows all the voters in his district, and the assessor seems to make out the lists very much at his own discretion. In one "typical" district, says the Secretary of the League, the assessor made out the new voting lists from previous lists, without a house-to-house canvass to learn whether old voters had died or moved, and then added such names as he pleased from the lodging-houses in the division. The judge in this district is the

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brother of the assessor, and accepts the vote of every man who presents himself. Democratic politicians connive at these frauds, illustrating the old paradox that "there is no politics in politics." The explanation is that they can wield more power through the favor of the dominant machine than through a hopeless struggle to make their own machine dominant. The League proposes at the coming election to have watchers at every polling-place, and make fraudulent voting dangerous. Honorable party men in Philadelphia ought to contribute liberally to the prosecution of this work, and honorable party men throughout Pennsylvania ought to make it impossible for the Quay machine again to defeat thoroughgoing election and ballot reform measures. What the Republican machine gains by these frauds the Republican party loses many times over, so that a wholesome party spirit as well as public spirit demands their overthrow.

❀

Philadelphia's Water Supply

Philadelphia, it seems, is at last about to provide for the filtering of its water supply. The commission of engineers appointed by Mayor Ashbridge last spring, in fulfillment of his pre-election promise, reported that an adequate system of sand filtration could be provided at a cost of less than $12,000,000, and recommended that this method of securing pure water should be adopted rather than resort to the far more costly and far less speedy course of reaching new and distant sources of supply. This recommendation had in its favor not only the saving of money and time, but also the danger that a new water supply when secured could not be kept free from pollution. The Mayor promptly recommended the passage of an ordinance providing for a vote at the November election on the issue of the requisite bonds, and the Council has as promptly passed the ordinance without a dissenting vote. Those who have carried on the long and hard struggle to secure action by the city and prevent the transfer of this important public work to private hands hardly know what to make of the sudden disappearance of the forces that have opposed them. There seems little doubt that the public will vote in favor of the issue of the proposed bonds, for at the time when the private water company came so near getting its disgraceful ordinances enacted the unbribable Councilmen who saved the day seemed to have the support of all classes outside of the Council chambers. If the proposed filtration works can be constructed for the estimated sum, the interest and sinking fund payments thereon can be secured out of the net revenues from the works, and still leave a handsome balance. The city is at present securing its enormous supply of water—a thousand gallons a day for every family—at a cost of little over $1,100,000 a year, while its revenue therefrom—even at the "cent a ton" rate—is $2,500,000.

❀

Unveiling the Poe Bust

It is doubtful if in its history of almost seventy-five years the University of Virginia has ever worn a more gracious air than on Saturday, when the Zolnay bust of Edgar Allan Poe was unveiled in the presence of a large and representative audience in the new Public Hall of the University. The day was an ideal October day, and the beauty of the grounds, the architecture, and the surroundings of the University was borne in upon every visitor. The admirable restoration of the Rotunda, partially destroyed by fire four years ago; the extension of the pillared arcades at either side; the disappearance of the old and unattractive structure behind the Rotunda, and the completion of the great quadrangle at the southern end, have at last fully realized Jefferson's ideal housing of the institution which was so near his heart. The University must now take its place among the most nobly planned institutions of its class in the world, all its parts finding place in a consistent and impressive architectural scheme; its great campus or "lawn," framed in a long succession of pillared colonnades, is very impressive by reason of its extent and beauty. The exercises on Saturday morning consisted of an admirable address by Professor Charles W. Kent as President of the Poe Memorial Association; a brief speech of presentation on behalf of the Association by a student; a still shorter speech of acceptance on behalf of the Board of Visitors by Professor Barringer, Chairman of the Faculty; a long address by Mr.

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Hamilton W. Mabie, interpretative of Poe's work and place in American literature; and a poem by Mr. Robert Burns Wilson, read with striking effect. In the evening there were two short addresses, a delightful rendering of "Izrafel," and readings from numerous letters from writers of distinction expressive of interest in Poe and in the occasion.

❀

Poe at the University

In the course of his brief address Dr. Barringer took occasion officially to deny the reports set afloat from time to time that Poe was expelled from the University. The matriculation records were on exhibition in the Public Hall. They show a clear record for Poe. During his stay six students withdrew from the University, three were suspended, three dismissed, and three expelled, but the only mark on the matriculation book opposite Poe's name is the staining of the page by the many hands which have touched it; a fact significant of the unfortunate fate of the poet, who has suffered more in reputation from the malice of those who like to smirch great names and from the unwise defense of indiscreet friends than from his own misdoings. Gambling was very prevalent in the University in 1826, and Poe did not escape the fascination of play, but the only record bearing upon the subject reports the fact that he was called before the Faculty, with other students, to testify concerning charges brought against a hotel-keeper for playing cards with students. "Edgar Poe," the record reads, "never heard until now of any hotel-keepers playing cards or drinking with students." The only other note in the books of the University records the excellence of Poe's translation from the Italian. He was constantly found in the library, where he was a devout reader of the best literature; and he was given to long, solitary walks over the mountains. His room, No. 13 West Range, commands a beautiful view of the Blue Ridge. Mr. Zolnay has somewhat idealized the poet's head and features, but has made a bust of singular beauty and essential truthfulness. It represents the poet in deep meditation, the droop of the head and the sharp definition of the hands betraying complete detachment from his surroundings and complete absorption in thought. The image is full of dignity and pathos. It will find a permanent place in the Library of the University, which ought to become the repository of the Poe memorials and literature.

❀

The Inauguration of President Hazard

Two events of interest occurred in the academic world last week. On Tuesday Miss Caroline Hazard was formally inaugurated President of Wellesley College in the new chapel. Few colleges furnish so fine a background for an academic procession, and rarely has Wellesley seemed more beautiful than at the moment when the procession in academic dress took its way from College Hill to the chapel. The presence of ex-Presidents of the college, the representatives of the faculty, the trustees and the graduates, with the heads of nearly all the New England colleges, evidenced the general interest in the occasion. Mrs. Durant, whose association with the College has been so intimate and whose service to it has been so great, presented the seal, the charter, and the keys to the new President. The inaugural address, in its emphasis on the great experiences of womanhood, may be taken as one of many evidences of the fact that higher education for women is now following normal lines for normal ends. A brief extract brings out Miss Hazard's position:

> The problem is not simply that of bringing children into the world, but what kind of children shall be born, what kind of a mother shall be educated; or, if the highest development of motherhood is denied her, how shall she take her place in the world, a useful and honored member of the community, having children of her spirit. For I take it the eternal feminine is simply this: It is the power of love which has its throne in a good woman's heart. Call it altruism if you like, call it the Mother sea, found a philosophy or a system of speculation upon it—it is simply this endless capacity of love and devotion which Mary of Bethany showed when she sat at Jesus' feet.
>
> Granted, then, that this is at the root of woman's life, that every woman child who comes into the world has this gift and responsibility, that this is her contribution to human life, with what reverence, with what awe, should we approach her, to make or to mar! Sentimentality and mannishness, like Scylla and Charybdis, stand on either side. The intellect must be trained to its full capacity, or there will be an uneven balance. Heart and head in happy union must rule the conduct. And so we believe in what is called higher educa-

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tion. Ideal justice is not a common virtue, and the powers of the mind must be trained to regulate the emotions.

❀

Free Libraries

By act of the last Legislature the circulating library has become one of the State institutions of New Jersey. The Library Commission has decided to buy twenty libraries of fifty books each for circulation in the State, to be under the control of the State Librarian and sent out to communities on application. Each community must provide a trustee and librarian, pay five dollars annually for the use of the books, and guarantee to replace all books lost or destroyed. Preference will be given to communities too small to support public libraries. All the libraries are loaned for six months, and exchanged at the close of that period. In connection with the free lecture courses of the New York Board of Education, loan and reference libraries will be provided this year. The books selected will be those that bear directly on the subjects of the lectures. Formerly text-books have been loaned to attendants at these lectures. It is now proposed to establish in "lecture centers" libraries of standard works, to be open to adults in the evening. Last year the lectures were attended by over half a million people. It is believed that the open libraries placed directly in connection with the lectures will greatly increase their value to the hearers, and develop the reading habit among the people.

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A Home for Juvenile Offenders

A few years ago a woman actively engaged in bettering the conditions of the poor in Jersey City missed one of the most regular members of a little girls' club in which she was interested. She found the child, ten years of age, confined in a cell with women arrested for drunkenness and disorderly conduct. The child had passed ten days in this companionship: her offense was the stealing of an apple. Investigation showed that the city and county made no other provision for juvenile offenders. The case resulted in awakening the active interest of men and women who decided that adequate provision should be made for the care of youthful criminals. Members of the State Charities Aid Association of New Jersey appeared last week before the Hudson County Board of Freeholders to urge the purchase of a building formerly used as a hospital, as a home for juvenile offenders. It is proposed to establish in this building a system of education and training especially adapted to the needs of the inmates. The injustice of confining children, whose offenses are often ignorantly committed, with hardened criminals is so monstrous as to be a disgrace to every citizen who keeps silence after the fact is known.

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Home Economics Conference

At Lake Placid, N. Y., there has just been held the first Conference on Home Economics in this country. The Conference was attended by leaders in the "Home Economic Association" movement. Professor Ellen H. Richards, of the Massachusetts Institute of Technology, was elected Chairman. The most important decision of the Conference was that of making a collection of books and pamphlets on home economics and household arts, giving a complete history of the development of the work. As the New York State Library has already begun such a collection, the Conference decided that it was best to spend its energies in increasing this collection as far as possible, so that there should be available at one point in this country the fullest possible library on these special subjects. Another important action was the arranging of topics for discussion at the various Household Economic Association meetings to be held during the year and the appointment of committees to report at the next Conference. Among the topics selected were "Courses of Study for Public Schools and for the Training of Teachers," "Courses of Study in Home Economics in Colleges and Universities," "Mission Work and Kitchen Garden Classes," "Simplified Methods of Housekeeping." Public recognition was given by the Conference to the work accomplished in the Department of Agriculture; some of the most valuable contributions to the whole subject of Home Economics are the pamphlets issued by the Department and circulated free. A resolution was passed recommending the Associa-

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tions of Home Economics and Household Arts to keep in close touch not only with the United States Department of Agriculture in its experimental work, but with the work in the colleges, universities, and experiment stations in their own States. The New York State Legislature was asked to give the same recognition to household arts and home economics that is now given to agriculture and the mechanic arts, by providing suitable instruction in State schools and colleges, by publications, by traveling libraries, institutes, and the other agencies for extension teaching and home education.

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The Meeting of the American Board

At the ninetieth annual meeting of the American Board of Commissioners for Foreign Missions, held last week in Providence, R. I. (the fourth time this body has held its annual meeting in that city), appropriate exercises commemorated the services of Dr. Lamson. His place as President was filled by the almost unanimous election of Mr. S. B. Capen, of Boston, whose rare spirit, business experience, and eminent philanthropy are gained to the leadership of the Board. Yale University and this body now experiment wisely with a layman at the helm. Mr. D. Willis James, not less eminent in the directions named, retains his place as Vice-President. The usual official papers setting forth the extent and character of the work done in foreign lands and the methods and efforts for raising funds for its support were read, and printed copies of the same distributed. We share in the opinion, freely expressed in the private conferences, that much of the time used in their reading might have been more usefully employed in an opportunity for discussing them. There is a debt of eighty-eight thousand dollars, a part of which was brought over and part incurred through failure during the year in expected revenues. Over two thousand Congregational churches, more than thirty-five per cent. of all, and forty-eight hundred and ninety of the fifty-six hundred Sunday-schools, or eighty-eight per cent. of all, made no contributions. This is regarded as an abnormal condition to be speedily corrected. Only the multiplication of other objects which divert the young from Congregational interests can account for this amazing condition. The Students' Volunteer Movement had an able and encouraging presentation. The number of young men in readiness for missionary work gives emphasis to the necessity of an increase of gifts.

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Membership and Address

Fourteen corporate members have died and six more have resigned during the year. Twenty were, therefore, elected to fill the quota of three hundred and fifty, among them five ladies: Miss Abbie B. Child, President Caroline Hazard, Mrs. Alice Freeman Palmer, Dr. Grace L. Kimball, Mrs. Mary P. H. Leake. The election of the first woman to the Corporation occurred last year. This may mean the beginning of a movement, long counseled by some, for the joining together of the two boards, which really are but one, thus saving the great expense of the two meetings when one would doubtless secure better results. There were present one hundred and seventy-four corporate members, the largest attendance ever had. One hundred and ten of these were from New England. Every one from New Jersey was present, and all but one from Missouri. One hundred and forty-four was the largest number of ballots cast in any vote. Among the most effective of the speakers will be remembered the gracefulness, wisdom, and kindly words of Mr. James, who was Chairman of all the sessions until the election of Mr. Capen in the afternoon of Thursday; the captivating manner of the new President in every utterance; the presentation of the "forward movement" on Wednesday evening by Mr. L. D. Wishard, together with that of Drs. Warner and Bradford; the stirring address of Dr. Nehemiah Boynton for the Committee on Missions; and the burning words of Dr. Pentecost on Dr. Barton's "Perpetual Ground of Appeal." A large number of missionaries were present from the various fields. The climax of interest in the missionaries was perhaps the appearance and the words of the venerable Dr. Hamlin, to whom the entire audience gave fervent greeting.

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Zionism

While efforts at colonizing Jews in Palestine had been made by Sir Moses Montefiore, by Lord Shaftesbury, by

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Laurence Oliphant, and by Dr. Friedman, the first real colony was founded in 1870 by Charles Netter. Its success and that of its related colonies near Jerusalem, Jaffa, in Galilee, and even beyond the Jordan, is largely due to the financial strength and personal energy given to them by Baron Edmond de Rothschild. There are now about sixty thousand Jews in Palestine. Schools have been founded there, including a high school at Jaffa and a national library at Jerusalem. These facts are mentioned in an admirable article in the "North American Review" by Professor Gottheil on "Zionism." Three years ago Dr. Theodor Herzl, one of the editors of the Vienna "Neue Freie Presse," published a pamphlet in which he definitely laid down the lines upon which the ideal of a Jewish State in Palestine could be established. The next year, instigated by him and by Dr. Max Nordau, the first congress of Zionists took place at Basle, where similar congresses have met in succeeding years. Professor Gottheil declares that Zionism is not purely a religious movement nor purely an economic one: its first work has been to find a common ground on which a new Jewish nation can be built. For the first time in two thousand years, he says, the Jews scattered in the four corners of the globe may feel that, as such, they are part of a great body. "Zionism has written boldly in its programme that the Jews are bound together, though they often do not know it, by the ties of race, by the ties of a common past, by the ties of common opposition to what they consider religious error, by the ties of common hope." The reform wing of the Jewish Church, believing that anti-Semitism is but a passing indisposition (even though that indisposition has lasted for twenty centuries), is not very Zionistic, but the orthodox wing, praying, as it must, a certain number of times each day for the return of Palestine, has naturally given to the Zionists the largest number of their recruits. As to practical conditions, Professor Gottheil calls our attention to the fact that the Palestine of the future is not to be the Palestine of our Sunday-school books and missionary reports. The threatened absorption by Russia of Armenia and Persia must break the spell which has hung over the Mediterranean Oriental countries. Mesopotamia will awake from its lethargy with the completion of the Euphrates Valley Railroad, and "when that country once more supports a teeming population, as it did in the times of the old Babylonian and Assyrian kings, the hour for a new Palestine will have struck. The nearest outlet for Asia, Europewards, is the borderland of the Mediterranean Sea. That inland ocean will once again be covered with merchantmen as it was in the days of the Italian Republics. In that upbuilding work the Jewish people in Palestine will find an occasion to use those powers which have been generated in their midst during the long centuries of exile."

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American Zionists Writing to The Outlook on this subject, the Rev. S. S. Wise, formerly Secretary of the American Zionist Federation, declares that the statement attributed to him in a daily paper concerning Palestine barrenness, as due, not to the poverty of soil, but to Turkish exaction, is incorrect. On the contrary, Mr. Wise believes that, in the main, Turkish subjects are well and wisely governed. Antagonists of Zionism among the Jews have called attention to the fact that Palestine is not able to support such a population as the Hebrews now aggregate, that the proposed State could not be conducted under the suzerainty of the Turk, and that there are only ten thousand American Jews enrolled as Zionists. To these statements Mr. Wise replies that, since the persecutions of the Russian Jews began, no less than twenty-five colonies have been founded in Palestine and all have been prosperous, that Jewish emigration and industry would be welcomed by the Sultan and the Turks as alleviating their immediate poverty, and that the list of American Zionists consists of more than twelve thousand names, in addition to the many thousands of American Jews who are in full sympathy with the movement but have thus far failed formally and technically to affiliate with a Zionist organization. We believe that it will be difficult for non-Russian Zionists, at least, to induce a people essentially commercial to turn again to agricultural pursuits. The eastern shore of the Mediterranean may indeed one day see some revival of old-time shipping, but

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from the present outlook that day is far distant.

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Mrs. Ward and the Anglican Church

Few writers are surer of an interested audience than is Mrs. Humphry Ward. Her latest public appearance in print is not in the form of a novel, but of an appeal for the revision of the standards of the English Established Church. She appeals to many readers, both of her own and of other schools of thought, for a wider ecclesiastical comprehension. She makes this appeal in order that those who have drifted from orthodoxy, whether toward Romanism or toward rationalism, may yet remain in the Anglican communion. The Romanist is gratified by Mrs. Ward's desire that he shall, "if he so please, express the truths that are dear to him in ways as vivid and beautiful as he can devise." Mrs. Ward is not less incisive in stating the case for her own party. She declares that within Christianity there are two distinct Christianities; one is the Christianity of tradition, the other of a free, critical thought. The appeal may serve as a text for a discussion of the permissible limits of opinion in the Christian Church.

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The Venezuela Decision

Last week at Paris another notable illustration of the superiority of arbitration over war as a method of settling international disputes was furnished.

Like the Transvaal imbroglio, the Venezuelan trouble has been largely due to the discovery of gold, and the desire on the part of the more progressive of two powers properly to develop a gold-bearing section. The feeling of that power was very probably expressed by one of its distinguished representatives who said: "If you saw a pile of gold, not protected, lying on the ground, what would you do?"

In 1781, and again in 1796, Great Britain seized the Dutch colonies in South America, and in 1814 acquired them by treaty, without specific boundaries being named. During those years Great Britain marked the western boundary of its new possessions as beginning near the mouth of the Orinoco River, at a place known as Punta Barima. In accordance with the claims of the Dutch, this line followed the watershed between the Orinoco and Essequibo valleys. The Essequibo River lies much to the south, and, like the Orinoco, empties into the Atlantic Ocean, not far from Georgetown, the capital of British Guiana. Venezuela has always claimed the Essequibo as her southern boundary, holding it to have been the ancient frontier between the Spanish and Dutch colonies.

In 1840 the British Government commissioned Sir Robert Schomburgk to survey a boundary line between Venezuela and British Guiana. The line which Sir Robert drew was a fair compromise between the two claims. The line was an arbitrary one, in that it did not follow the courses of mountains or rivers. This boundary, declined by Venezuela, is the one adopted, with some modification, by the Court of Arbitration.

Since 1840 Great Britain has gradually increased her claims and pushed forward her actual occupation of territory, the extreme limit of those claims being indicated by the dotted line beginning at Punta Barima on the annexed map. At length, in 1882, Venezuela proposed to submit the matter to a tribunal of arbitration, and asked our own Government to exercise its friendly offices in that direction. We acted accordingly. Lord Granville at first declined, then consented; but before any treaty could be signed the Liberal Cabinet went out of office, and Lord Granville was succeeded by Lord Salisbury, who refused to confirm the agreement of his predecessor.

In 1886, 1887, 1888, 1890, 1894, and 1895 our Government tendered its friendly offices in securing arbitration, only to have its offer persistently declined. Three weeks after the last declination President Cleveland sent to Congress his famous message. He recounted the history of the case. He reaffirmed that arbitration was our policy, and declared that, since Great Britain would not agree to arbitration, nothing remained for us but to investigate the case on our own account; and then, in language startling and undiplomatic, affirmed that it would become the duty of the United States "to resist by every means in its power, as a willful aggression upon its rights and interests,

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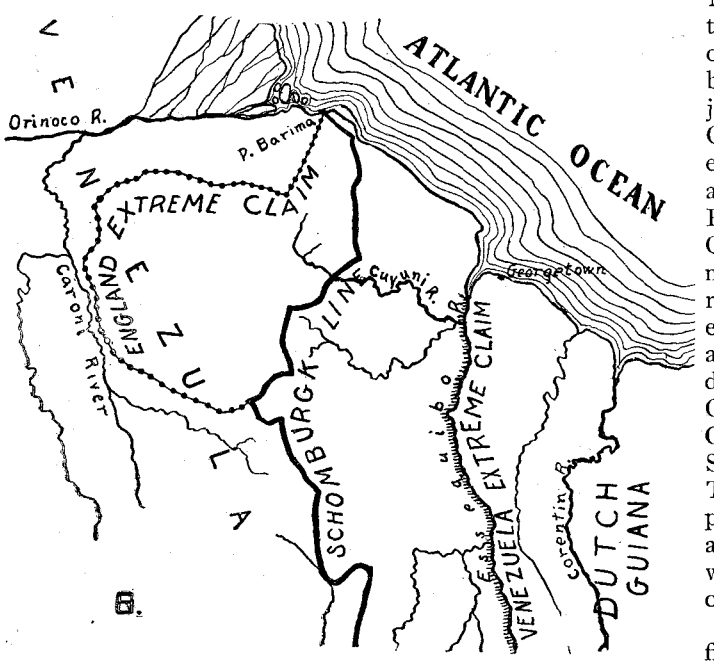
the appropriation by Great Britain of any lands or the exercise of governmental jurisdiction over any territory which, after investigation, we have determined of right belongs to Venezuela." Whatever may be said in criticism of such a declaration—and The Outlook has never seen occasion to modify its judgment expressed at the time—the result of it proved beneficial. It startled both nations, and compelled instant attention to a dispute which had been languidly conducted in a corner for over three-quarters of a century. The protests against possible war, far more than the perils of war itself, compelled the English Government to concede what it had six times in succession refused—the arbitration of the question at issue between itself and Venezuela, which by his message President Cleveland had converted into an issue between itself and the United States; and in 1896 an arbitration treaty between Venezuela and Great Britain was signed, by which it was provided that the questions at issue should be submitted to an arbitration tribunal of five members. Venezuela chose as her members Chief Justice Fuller and Justice Brewer, of our Supreme Court, the latter of whom had been a member of the Commission appointed by President Cleveland to investigate and ascertain a proper boundary line. Representing Great Britain, the members of the tribunal were Baron Herschel and Justice Collins, of the British Supreme Court of Judicature. When Lord Herschel died, Lord Russell succeeded him. The fifth member of the Board, M. de Martens, Chief Counselor of the Russian Foreign Office, was, according to the provisions of the treaty, chosen by the other four. At the sittings of the tribunal the Chief Agent of Venezuela was Señor José Maria de Rojas. In the conduct of the case he was assisted by ex-President Benjamin Harrison as Chief Counsel, and by ex-Secretary Tracy and by Mr. Mallet-Prevost as Associate Counsel, the last named formerly Secretary of the Venezuelan Commission appointed by President Cleveland. The Chief Counsel for Great Britain was Sir Richard Webster. The rules of procedure proposed by Russia at the Conference were communicated to counsel as obligatory.



DISPUTED VENEZUELAN TERRITORY

The decision is the first international decision following the Hague Conference. It is of exceptional import, not only in actual results but also in the methods by which a verdict was reached. It is known that the judges differed, first, as to the principles which ought to govern in determining a proper boundary line, and, second, in regard to the boundary line itself. To some the first discovery appealed as a principal consideration; to others, the actual occupation of territory. It has been admitted by the judges that the award was a compromise. So are most awards; but the admission gives rise to the suspicion that the court may have lost something in rigorous judicial-mindedness by paying undue attention to the diplomatic aspect of the case. In so far as this

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suspicion is justified, it will tend to discourage arbitration. Nevertheless, compromise has its advantages. Since 1873 all international arbitral awards have been decided by a majority. Last week's decision was the first to be unanimous.

The decision itself may be briefly summarized by saying that, of the two hundred thousand square miles claimed by Venezuela, half is obtained. This will seem to the ordinary observer as establishing an equal balance, but a nearer view hardly confirms that impression. It is true that Venezuela saves Punta Barima. The new boundary line starts about thirty-five miles east of that place at Punta Playa, a point too near the mouth of the wide Orinoco to give much control of that waterway. Venezuela saves Punta Barima, and thus preserves the best point for the control of the Orinoco, besides a large tract of land on her side of the Schomburgk line.

On the other hand, Great Britain is, first of all, confirmed in her claim to the whole Atlantic coast up to the mouth of the Orinoco. In the matter of the auriferous *hinterland*, though Venezuela gains the celebrated Yuruari mines near the Cuyuni River, British Guiana has now an indisputable title to a far greater gold-producing country. With the exception of the Transvaal Witwatersrandt in South Africa, the upper basins of the Cuyuni and Caroni Rivers are as full of mining prom ise as any. Our own interests in that country are considerable. As nine-tenths of the Americans in the Transvaal favor British control, so did our miners in Venezuela. During the crisis, four years ago, letters from American miners protested that their interests depended on the continuation of British law-compelling power, and that, if Venezuela gained this region, mining property would be exposed to spoliation. It is not surprising, therefore, that, regarding the verdict, Justice Brewer has been reported as saying: "The present insurrection in Venezuela and the consequent feeling of instability weighed to a certain extent in the balance."

As a whole, the gain lies with the British rather than with the Venezuelans, and it is not surprising that the decision is interpreted by the former as a decided victory.

The result of this arbitration has secured four things: (1) It has prevented danger of war between Great Britain and Venezuela, into which the United States might have been brought. (2) It has saved to Venezuela her proper territory. (3) It has created an opportunity for the development of territory long unproductive by reason of racial antagonisms. (4) It has illustrated and emphasized in a concrete way the advantages of arbitration over war as a means for the settlement of international controversies.

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Home Industries

The article published in this issue on the development of home industries as an expression of National life, a means of income, and a mental resource for women living in remote sections of the country, is of peculiar interest. The women's clubs of the country are appealed to as a medium for introducing and encouraging this effort. In Maine one woman has succeeded in introducing an industry for women in the farming districts which has given room for the exercise of the artistic faculty, and proved a source of income. In Deerfield, Mass., certain industrial work of the colonial days has been revived and developed, making the historic town a recognized center of industrial art in specific lines.

These facts give evidence of the opportunity that may be used in other States to accomplish like results, although whether there ever can be developed an industry or industries that shall be National in the true sense is doubtful. We are a cosmopolitan people. We appropriate more quickly than we create. Our powers of amalgamation are unlimited. Everything that enriches material life we appropriate, and successfully, because of the many-sidedness of our National character. A characteristic expression of our home industries is found in the women's exchanges of the country. Here every department of home industry is exhibited. Much of the result is crude, some of it ugly, too large a percentage seems useless; made, not to fill any want, but to sell. With all these defects, it is one of the best evidences of the growth of the art spirit in this country that every year the product offered in the women's exchanges can lay larger claims as the expression of art; fewer articles

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made merely to sell are offered to the exchanges, still fewer of this class offered to the public; while the articles intended for use improve in quality and finish.

The work in the exchanges, however far it may be from the standards of the art experts or critics, compares favorably in its own field with the art, the architecture, the literature, the music, the drama, accepted by the mass of the people. And this must always be the measure of standard of any people. The expert opinion must always be the Nation's ideal, the goal toward which it struggles. What is acceptable to the mass of the people represents its degree of education or its sense of moral responsibility.

The women's exchanges have been both educative and redemptive; they have made an outlet for the artistic expression of thousands of women, and have educated these women at the same time. They have taught thousands of workers that need is not the first requisite of the worker. To need must be added ambition to produce that which the world wants, and that product must meet the world's standards. To create certain specific industries which shall develop mutual helpfulness and create healthful local stimulus through competition is an aim that should receive the intelligent, cordial support of all who look to the home as the center of National life and National development.

The social life of every community must respond to that which affects the intellectual life of each member. To establish in any community any form of industry which calls into activity the creative faculties is to benefit the whole country to just that degree.

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The Song of the Lark

It was a warm July morning; the low arch of the English sky was soft blue, or dimmed by the faintest of clouds; the fields were ripe for the harvest and fragrant under the touch of midsummer; the very heart of the season was laid bare in the gentle undulations of meadows waiting for the harvester, in the deep verdure, in the languorous air. One felt embosomed not only in the beauty and fertility of nature, but in the rich and mellow life of an old country. There was a full, deep sense of fertility in the air, of unexhausted vitality; but there was also a sense of energy controlled and directed, of forces mastered and used. There are countries in which one feels that nature holds man under a stern hand, and there are places in which one feels as if man had oppressed and exhausted nature; but in England one is always aware of a happy and honorable co-operation, a long and friendly living together on terms so intimate that nature has entered into the spirit of man through the impress of climatic conditions, and man has enriched, supplemented, and guided nature. Wherever one looks, the landscape is composed, as the painters would say; human intelligence has constantly and lovingly touched it, and human hands have wrought upon it through unremembered years.

On this fragrant morning, when nature seemed to be yielding her innermost life to the sun, England was not only a country but a home; a place touched everywhere with human associations, enfolding everywhere human activities, and ministering everywhere to human needs. It is in old countries only that these subtle co-ordinations of the human spirit with its material environment, this unconscious and harmonious co-operation between human intelligence and physical forces, are found. It is this deep and final adjustment between the Englishman and his country which gives him such poise and composure, and the landscape such ripeness and repose. There are certain national, as there are certain individual, qualities which are "the long result of time," and cannot be plucked by the eager hand of a young and stirring race; and repose in spirit, manner, and landscape is one of these qualities.

It was in the very heart of England, within touch of some of its most tragic and romantic historical associations, some of its most splendid literary traditions, some of those beautiful homes which bear witness to its ancient and opulent life. The road was concealed between green banks or ran almost invisible through harvest fields; in the foreground was a quiet hamlet, with its cluster of thatched roofs, its windows gay with flowers, and the low, square tower of its ivy-covered church. In the shadow of the church a

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little school was reciting or studying out-of-doors; before the little inn two or three laborers from the fields, in smocks, were lunching; from the distant shadow of elms and oaks in which the Avon was hidden came the shouts of boys at play in the golden weather.

But all these sounds were distant, and veiled, as it were, by the warm air; one was conscious of them only as he recalled himself from the charm of the landscape to the details of his surroundings. The landscape was not silent; it had a voice, or rather a multitude of voices; for the skylarks were breaking the silence of the fields with melodies which seemed to issue out of the heart of the day. It was an unforgetable place and hour; one of those fortunate moments in the monotony of the common day when the hidden soul of things suddenly lies like a bloom on the face of the world, or breaks into sound like a fountain of pure song. The gladness of the hidden singers was like the gladness of the mountain brook; it was not cold, remote, unhuman; but it seemed to issue from springs below the regions of sorrow and change and care. The passion of the nightingale, touched with human longing and grief, was not in it; the full, rich strain of the thrush, which has a mellowness almost humanized, was not in it; it was the gladness of nature untouched with the changes of time and unclouded by the shadows of life. One could have wept for very joy to hear it; and yet its springs were far from that fountain of tears which has fed so much of the deepest poetry.

And the joy of it lay not alone in its pure tone, but in its volume; it was a chorale of many hidden singers; as if the field had suddenly broken into multitudinous music. This range and volume gave the song an added ecstasy, as of an emotion so full that it had burst rather than run into sound. Some deep spring of joy had been opened that morning, and the world overflowed with sound. Nor was the song wholly dissociated from the singer. At intervals a bird would suddenly rise out of the heart of the field, and, steadily mounting, seem to vanish in the upper air, leaving no trace save a swift succession of notes which dropped from the sky in mysterious and bewildering profusion. One sometimes sought in vain for the little singer, a tiny point of black hardly discernible in the wide space of the heavens. Then, as suddenly, the bird would fall swiftly through the air as if about to drop at one's feet. As one began to be anxious, however, the lark, after the manner of its kind, spread its wings, shot a little distance over the ground, and was gone.

Through the busy life of a country intensely active, out of the heart of a landscape worked over with most minute and searching care, that sudden burst of pure melody was something more than the joy of one of those hours which make the heart young; it was a symbol of the genius and life of a race. No one can understand the English people who takes account of their practical, executive genius and fails to take account also of their imaginative genius. A life so full of action, so aggressively energetic, dealing so masterfully with material forces and reckoning so much of its wealth in material values, would have gone to seed long ago if it had not been sustained and partially inspired by spiritual ideals. The England of Drake and Burleigh was also the England of Spenser and Shakespeare; the England of Chamberlain and Kitchener is also the England of Browning, Tennyson, and Ruskin. Side by side with the England of industry and action has been the England of meditation; out of the heart of the most tremendous activities in the widest and hardest fields of practical work the lark has swiftly risen from time to time, and down from the sky has come a song which has searched the heart of the most selfish age. No one knows England who sees the field and does not hear the lark.

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The Presbyterian Council and the Bible

It is sometimes said that the principal difference between the Presbyterian and Congregational Churches is one of government. The most casual reader of the published reports of the two Councils recently held in this country—the International Congregational Council at Boston and the Pan-Presbyterian Council at Washington—can hardly fail to perceive in those reports the evidence of a difference much

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more vital. In the Congregational Council the attitude was that of a mind entirely open to the new views in science, literature, and philosophy; it is hardly too much to say that in the Pan-Presbyterian Council the attitude was that of a mind barred and bolted against them. In the Congregational Council the doctrine of evolution and the methods of the new criticism were frankly admitted, and the questions discussed were not the admission of these new views, but how to employ them in the nurture of the spiritual life. In the Presbyterian Council both were assumed to be enemies of the Christian faith, and the problems discussed were how they could be met and overthrown. Doubtless there are evolutionists and modern critics in the Presbyterian Church; doubtless there are in the Congregational Church some who regard both evolution and the new criticism with suspicion, dread, or aversion. But if these two contemporaneous Councils may be regarded as affording an indication of the mood which prevails in these two denominations, then we may confidently affirm that in the Congregational Church the mood is one of welcome to the new interpretations of theology based on an acceptance of the doctrine of evolution, and to the new interpretations of the Bible based on the doctrine that it is to be studied as the literature of a unique people; and that in the Presbyterian Church the mood which prevails is one varying from ineradicable suspicion to intense hostility.

This mood found clear expression in the opening sermon preached by Professor John De Witt, of Princeton Theological Seminary. Arguing at some length that historically the Protestant Churches are founded on the Bible, he insisted that this history "involves, at the least, the statements that the Bible is one; that it is true; that it is inspired; and that it is self-evidencing. However we may define them, the Bible's unity, truth, inspiration, and self-evidencing quality cannot be given up by us as Reformed Churches without a complete revolution." He then proceeded to argue, with considerable force, that the new critical view of the Old Testament destroys the unity of the Bible, denies its truthfulness, despoils it of its inspiration, and robs it of its self-evidencing power. How, he asks, can we maintain the unity of the Old and New Testaments "if we accept the conclusion that the Nicene theology is not yielded by the Bible, but is the product of Greek thought modifying or rather revolutionizing the primitive Christianity?" How can we defend the truthfulness of the Bible if we concede that "which the modern criticism of the Bible almost unanimously assures us is made necessary by the literary study of the Old Testament"—namely, that the Tabernacle, which we are told by the author of Exodus "was actually constructed by the appointment of Moses during the wandering in the wilderness, and was intended to be, and really was, the shrine of the sacrifice of the Levitical law which was given by Moses at the same period," was, "in point of fact, not constructed at all, that it is only an imaginative reconstruction of the temple of Solomon?" How can we maintain the inspiration of the Bible if we deny its inerrancy in historical narrative, since religious doctrine is inextricably involved in history, as in the Old Testament narrative of the Fall and in the New Testament narratives of the miraculous birth, the crucifixion, and the resurrection of Jesus Christ? And, finally, how can we assert under the new criticism the self-evidencing character of the Bible, since to evidence "doctrines like the love of God and the forgiveness of sin, which can become elements of individual experience," . . . "is mediately to evidence the history with which they are necessarily connected."

If this charge against the new criticism were well founded, it would be a conclusive objection to it, since no mere literary or historical evidence would suffice to convince the spiritually thoughtful mind that a book which has produced the moral influence in the world's history which has been produced by the Bible is without unity, truth, inspiration, or self-evidencing power. And the candid believer in the new criticism must, we think, frankly recognize the grounds on which this charge is based, for he must recognize that the new school entertains a conception of three of these qualities of the Bible—its unity, its truthfulness, and its inspiration—very different from that entertained by the older school of inspiration. For it analyzes the Bible into its

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constituent parts, and shows, or attempts to show, the materials of which it is composed; it denies the historical and scientific inerrancy which has been claimed for the Bible; and it regards the notion of verbal inspiration as a contradiction in terms, holding that dictation and inspiration are mutually exclusive—that what is dictated cannot be inspired, what is inspired cannot be dictated.

According to the new criticism, the Bible is not a book but a collection of books, constituting the select literature of a unique people, and containing all that was best worth preserving in their laws, history, poetry, fiction, drama, *belles-lettres*, philosophy. Its unity is not uniformity. It is not the unity of a single voice, nor even of a single and simple philosophical system. Its unity cannot be expressed by such a formula as the Nicene Creed. It is the unity of many witnesses, speaking in many voices, but bearing testimony to the same great fundamental truth of human experience. It is the unity of an orchestra composed of many instruments but tuned to the same key and uniting to interpret the same theme. It is the unity, too, of a growing conception of truth—truth seen at first vaguely, imperfectly, crudely, in the childhood of the race, seen at last clearly, and becoming a supreme dominating force in the life of those that see it. It is the unity of the seed growing into the tree, of the dawn growing into the day, of the babe growing into the man. It is the unity of a curriculum which begins with the primer and ends with the profoundest works in philosophy.

This literature bears witness to truth; not to all truth, but to truth in a single realm of life—the truth concerning God and his relations to the human soul. It is the truth that God is in his world of nature and of men, that he is in the world reconciling man to himself, that his tabernacle is with men. And this truth is seen all the more clearly because it was experienced by men of like passions as we ourselves are, because it illumined men who were ignorant, narrow, and prejudiced, because it transformed men who were proud, sensual, bigoted, vain. It is all the more effectively revealed to us because we see it not only in the experiences of men of very different temperaments, but growing into human life through the various stages of human development. It is a revealing or unveiling of God to the human soul because it is a gradual experience of God in the human soul; and it is all the more effective as a revelation because it is progressive, not instantaneous, because it is seen as revealed to and in men who saw in part and prophesied in part, and saw all in a glass, darkly.

This truth is inspired in human experience because we grow into the knowledge of this truth only as God dwells in us and we perceive him in ourselves as a conscious presence. The truth that God is in men is inbreathed into human consciousness and repeated by the soul which is conscious of that presence to other souls less clear-eyed, in order that they may also become conscious of it. The truths important to us are not such as the date of the building of the Tabernacle; they are such as the fact that God tabernacles among men; and this truth that God is in his world of men wherever they are may be all the more clearly seen by us if we see how this consciousness of God—not his presence, but man's consciousness of that presence—was first limited to special men, special occasions, and special places.

Finally, the evidence of this fundamental truth of the Bible, and of all those ethical and spiritual truths which grow out of it, is in the response which our own souls make to the experience of other souls as recorded in the Bible. This is why Jesus Christ spoke with authority and not as the scribes—because in him and through him God spoke, and the divine in us hears, recognizes, responds to the divine voice.

The modern critic of the evangelical school believes in the unity, the truth, the inspiration, and the self-evidencing power of the Bible not less than his conservative neighbor; but he believes in a unity which is vital, not mechanical; in a truth of spiritual life which is exhibited more effectively because exhibited in a progressive revelation; in the inspiration of the sacred writers, that is, in this, that they recorded experiences breathed into them by the ever-present Spirit of God; and in the self-evidencing power of the Bible, because the voice of God speaking in and through human experience speaks to it and is recognized by human experience in our own time and in all times.

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Ecumenical Presbyterianism

By a Staff Correspondent

THE General Council of the Presbyterian Alliance at Washington has had two serious competitors for public attention—Admiral Dewey's reception and the America Cup races. It has, therefore, hardly obtained in the daily press the notice due a body which, next to the Lutheran, represents the largest aggregate of Protestants similarly organized. This world council partially realizes Calvin's aim, proposed to Cranmer in 1552, for a comprehensive Protestant union, "to bring the separated churches into one according to the rule of Scripture." The Synod of Dort in Holland, as far back as 1618–19, in which a majority of the Protestant churches were represented, including members from the Church of England, was the first forerunner in this movement.

In 1897 there were nearly ninety bodies in the world organized presbyterially. At the organization of the Alliance in its Council at Edinburgh, in 1877, over forty of these were represented. The register of the present Council showed twenty-four bodies, nearly all belonging to this country and the British dominions. The ocean voyage is probably deterrent to many foreign brethren. The history of the Alliance shows a growing work. Through its executive commissions and committees in both the Eastern and the Western world, it has unified the foreign missionary work in Japan, Brazil, and elsewhere, has secured a plan of co-operation for the majority of the Presbyterian and Reformed churches in the United States, has invigorated the churches of Continental Europe, notably in Bohemia and Hungary, has exerted influence on Governments for arbitration and peace and the regulation of liquor-selling in the Pacific. An interesting accession to the Alliance is the first-fruits of South America, the newly received Synod of Brazil, now including seventy churches and six thousand members.

An ecumenical council may be expected to draw to it men of note, and such there were; perhaps not so many as might have been anticipated. Among such from abroad were Dr. Lang, of Glasgow, whose presidential address was admirable in its irenic spirit and thoughtful outlook—and Principals Salmond, of Aberdeen, and Stewart, of St. Andrews. The presence of these gentlemen, together with Professors Patterson, of Edinburgh, Lindsay, of Glasgow, and Hamill, of Belfast, gave a stronger representation to British schools of learning than to our own. The delegates from the Transvaal, Messrs. Bosman and Meiring, were objects of peculiar interest, as well as the beloved Dr. Paton, from the New Hebrides. The best known of the American members were Dr. Radcliffe, of Washington, and Dr. W. H. Roberts, of Philadelphia. Men of the liberal school in that branch of the Church in which controversy has been acute did not seem attracted to the Council, and their absence was conspicuous.

The subjects laid out for the Council were tripartite: first, the common interests of the constituent churches in polity and doctrine, in missionary work at home and abroad, and in their own history; second, archæology, comparative religion, and apologetics; third, the field of Christian ethics, in business and in social questions generally, particularly in regard to marriage and divorce, and the conservation of the Lord's Day. Among the points of interest brought out was the exalted reputation accorded in other lands to American missionaries; also the approval evoked by the declaration that theological seminaries should pay more attention to Sunday-school work as requiring some special training of candidates for the ministry. Mr. C. J. Guthrie, Q.C., son of the well-known Dr. Thomas Guthrie, and an eminent lawyer of Edinburgh, treated with touches of humor the subject of morality in business, and declared that successful business was in no way incompatible with the highest Christian life. The Rev. Dr. E. B. Coe, of New York, speaking of "The Church and Social Questions," said that the Church was to blame if it met hostility from any societies seeking the advancement of humanity. "The first socialist," he said, "was Christ." "But," he added, "the Church has been too often on the

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side of capital." Dr. Coe admitted that he was taking advanced ground, and that his views might be not wholly accepted. They were, however, noteworthy as uttered by the senior minister of the wealthy Collegiate Church.

The clash of Dutch and English in South Africa was surprisingly reproduced in a mild form on the floor of the Council. A Maryland delegate, the Rev. Cyrus Cort, introduced a resolution urging the two Governments to arbitrate their quarrel. This encountered lively opposition from the British delegates. Dr. Lang, the President, said that, while he favored arbitration, he objected to interference in the present acute stage of the crisis. Dr. Meiring, from the Transvaal, rejoined: "What is the use of a general principle if you do not apply it when necessary?" The matter was postponed till the following day. But Dr. Meiring's feelings had been so disturbed by some expressions that the next day he sent in a letter withdrawing himself from the Council—his colleague, Mr. Bosman, having been previously called home. The difficulty was compromised by the adoption of a substituted resolution, confined to simple hope and prayer for the preservation of peace. With this Dr. Meiring was satisfied, and the incident was closed. In view of many current stories of the inhumanity shown by the Boers to the native Africans—the like of which might be reproduced from our own frontier—Dr. Meiring's statement deserves wide circulation: "We have now seventy-five missionaries who are working among the Kaffir tribes."

The utterances of the Council in relation to Biblical criticism contrast strongly with those of the recent Congregational Council. There, no disparagement and no apprehension of the higher critics was expressed, but rather an outspoken recognition of the fact that they have greatly modified our traditional ideas of the Bible, without in the least detracting from its spiritual authority. Here, the attitude taken was substantially that which has been customary in the annual meetings of the General Assembly. There were quite a number, particularly among the foreign delegates, who strongly dissented. Among these was Principal Salmond, of Aberdeen, who is co-editor with Dr. Briggs of the International Theological Library. Some exasperation was privately expressed, but forborne in public, that Dr. De Witt's opening sermon before a meeting for fellowship should have been of so polemic a character. The paper by Professor Beardslee, of Michigan, on "Recent Apologetic Methods and Tendencies," was of similar type. But the programme gave no equal opportunity to the other side. Unfortunately, but not strangely, such conditions have created a feeling, which has found sharp expression in one Presbyterian journal, that the programme had been arranged in favor of the party which triumphed in the controversy about Dr. Briggs. That this impression was not groundless appeared from criticisms to the same purport made later on the floor of the Council, especially by Professor Patterson, of Edinburgh.

A lively discussion of the programme took place the day before the Council closed. Dr. Lang said there had been too much of dry, academic material that had been often threshed over. The Rev. J. A. Macdonald, from Montreal, added that as the churches were partly liberal and partly conservative, the programme should reflect the sentiment of the whole, and not a part. Other speakers declared themselves tired of the business of paying tribute to the memory of the founders of Presbyterianism, whose fame was secure. These and other suggestions were turned over to the committee who will have to make up the programme for the next Council.

Speaking of the general progress made by the Alliance, the General Secretary, Dr. Mathews, of London, said:

> We have not made much progress in uniting the English-speaking part of the Alliance with that of the Continent. We draw together the English-speaking part, but the others we cannot reach. Many of our brethren on the Continent cannot obtain consent of their various Governments. Then there is the question of language and of expense, for the European brethren do not receive the incomes obtained by those of the Western section. There is also the question of subjects; the English speaking churches like "practical" subjects, while the Continental brethren are more apt to be interested in scientific theology and social movements.

The next meeting of the Council is to be held in Liverpool. Principal William Caven, of Knox College, Toronto, succeeds Dr. Lang in the presidency of the Alliance.

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Presbyterian Union and the Anglo-Saxon League

By the Rev. James Stewart, D.D.

For thirty years a resident of South Africa, and the head of the well-known Lovedale Mission.

SOME years ago, when I entered New York Harbor for the first time, on a glorious summer afternoon, what I saw forced this expression to my lips: What a heritage God has given to the people of the United States! All climates, innumerable products, vast area, a country extending westward three thousand miles, multiform and rich resources everywhere and in almost exhaustless abundance! A second visit has only deepened this impression to an extraordinary extent. The streets of Washington and of New York, and of many other cities I have looked at, all the way to Portland, in Oregon, and San Francisco, point to these limitless resources and exhaustless vitality. They also point to a future which baffles the imagination to describe. Yet the safety of the State and its power permanently and beneficially to influence the world depend wholly on its moral conditions. No material resources can arrest moral decay. They will only hasten it, if they are wrongly used. The Chris ian churches of the land are the moral conservators of this or any other country. But they have a double duty—one to the land in which they are planted, another to the great non-Christian or heathen world abroad. During the past short history of Christian missions—one century only, or rather half a century of actual work on any scale—there have appeared different problems, sometimes insoluble problems they seemed for a time to be. The first was that of closed doors. Later the difficulty was to find men. There remains only the third difficulty to be solved. It is how to awaken the Church at home to such an extent that it will adequately meet the altered missionary condition of the world to-day.

How, then, can the churches in the United States, and especially the Presbyterian Church, best do this great work? I will answer this by asking another question. How are the United States strong and powerful? Simply because they are the United States. What it cost to preserve that unity or union thirty-five years ago, you yourselves best know. The costliest sacrifices that human beings can make had to be lavishly made. Now, applying this fact in recent history, should the unity of the State be more precious to us, or more worthy of self-sacrifice and the exercise of a little self-denial in the giving up of individual preferences, than the unity of the Church of Christ, or any portion of it—let us say the Presbyterian portion?

As a stranger coming among you, I have been struck by this: the vast power that might be wielded by the Presbyterian Churches of the United States of America if they formed one solid body. Taking the North and the South, and the too many other sections of the same, leaving out Canada, which for administrative purposes must remain as the Churches of Great Britain do, and also for the present another division of the good old Church, surrounded by a color line, there would probably be a compact denominational body of 650 presbyteries, 14,000 congregations, with nearly 2,000,000 church members, and a yearly revenue for home and foreign work which would be counted by millions if it were once massed together. There would be nothing like it, or approaching to it, as a Presbyterian Church, in any other part of the globe.

As a reader of missionary reports, home and foreign, it has sometimes struck me, and I express the view not in any querulous spirit, but simply as a fact which is perhaps true, that Presbyterian missions and Presbyterianism itself in some quarters receive a scantier recognition than either or both deserve. This may be non-intentional and accidental, and due most probably to the fragmentary way in which the great work of Presbyterianism at home and abroad is presented to the public view. The eye gets confused by the divisions into which Presbyterianism

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is now split up. Men are all impressed by a large, compact, organized force accomplishing results on a considerable scale, and which can be presented and seen at once, and they are not impressed by small and apparently isolated efforts. Are the minor differences that separate these nine or ten sections of a Church with such a history as it has, of such value as to warrant or justify our continuing the weakness and disabilities of various kinds which division and separate action impose upon us? I hardly think so. We have a little of the same in two countries as widely separated as South Africa and Scotland, but this movement towards unity is going on.

In this same month the third General Assembly of the Presbyterian Church in South Africa is being held. That is the youngest Presbyterian Church in the world. In Scotland also we are beginning to mend our ways. In less than two years it is safe to predict that the two sections of Presbyterianism known as the Free Church and the United Presbyterian Church will form one Presbyterian Church under a name I cannot or may not yet give.

You have in this country your difficulties; so have we in Scotland and South Africa. You have not the question of State relations to keep you apart; you never had that difficulty. You have, however, that of color, and so have we in South Africa. You have also that very minor one, of the way in which we are to praise God, and in what kind of composition we are to utter our hearts to him. I think that might be left to the slow influence of time, and to the growth of opinion, and to God himself. What He does I think is this—He leaves it to the individual soul to utter its praise and adoration, love, penitence, grief, or gratitude, in any way it likes, or in any words it chooses, provided the heart is in the service, and the worship is spiritual. If the soul is on its knees, the posture of the body does not matter much, provided it is not an irreverent posture. And what God allows an individual to do, he probably allows a church or a congregation to do; and these secondary things should never be raised to the rank of things of primary importance, or regarded as good reasons for keeping apart portions of Christ's Church which might otherwise very well be one.

There is a responsibility in this matter we may not overlook. We are apt to limit our ministerial responsibility to that which belongs to the welfare and eternal destiny of individual souls; and sometimes, as we all know, that presses on heart and conscience with appalling weight. But there is another matter and wider responsibility, and that is, to the welfare of the Church of Christ as a whole, and especially to that section of it in which God in his providence has given us ministerial duty, power, and responsibility as his servants in the Gospel. We are bound by this general responsibility, as we shall answer to Him at the last, to seek the things that make for peace and unity, because these things in a Church mean spiritual power, and a blessing to the whole world, as well as to the individual Church which strives after this unity, and which sacrifices minor convictions and individual preferences, or even the preferences of individual congregations, to obtain them.

It is getting on in the afternoon with some of us; and the sun goes down rapidly as it nears the horizon. Like some of my readers, I am getting to be an old man. There are some things I should like to see, if it were possible, before I go on that longest of journeys. One of them is that the Presbyterian Church of the great American Republic should be formed into one great solid, compact body, so to become a formidable spiritual force in the land where it lives, and also to the great non-Christian or heathen world outside.

In my inmost heart and soul I verily believe that if this were done, not for any poverty-stricken denominational reason, but out of pure love for our Master, out of love for our personal Saviour, Jesus Christ himself, and out of the love and duty we owe to his Church, which is his Church, not ours, redeemed by his blood, not ours—if this gathering into one were brought about, such new power and blessing would come as would gladden the hearts of Presbyterian Churches all over the world.

No people so well as yourselves know the power of numbers—their subtle sympathy, magnetism, force, and momentum. A slight movement of the heart and a true

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purpose of the will on the part of a few, who are the leaders of the different sections, might set this great work in motion.

This movement might also be helpful to a unity of another and wider kind which would undoubtedly be beneficial to the world, and that is a good understanding between the two countries, and which might ripen some day to something stronger than an understanding. There are many reasons for this, some of which spring out of the relations of the churches of the two countries. In looking over the world, or rather in wandering over it, I have seen American missionaries working side by side with the missionaries of Great Britain, sometimes in the same mission field, sometimes in contiguous fields. These American missionaries, I can testify, are doing everywhere most excellent work, and by methods in which sound, practical common sense is combined with solid work and with the highest missionary aim and result—and that is always a spiritual aim and result.

I need not utter truisms about the benefit and power of co-operation, union, and thorough mutual understanding in any great cause or object. These two countries are represented by well-known flags. I would express the hope that the two countries may be so united that co-operation in all that affects the world's best welfare may be always reckoned upon. Nothing but good can come out of such understanding and co-operation between Great Britain and the United States of America. It would be well if this were a thing always kept in view and sought after—blood being thicker than water—and the religion of Jesus Christ being a bond stronger than either. Mere sentiment will not do this; personal interests, personal prejudices, and national piques and touchiness—for you are a little touchy and so are we—may keep men apart; but the religion of Jesus Christ should bind them together. The great power possessed by these two countries has been given to them by God. Power has its responsibilities. And if a great Anglo-Saxon league for national purposes, which would be for the world's progress and peace, may not be, or cannot be, at once formed, it may be, and should be, slowly striven after, by all legitimate and solid means, apart altogether from all sentiment, as an object in every way desirable. One of these two countries is represented by a flag which is already distinguished among the flags of the world. It has had a marvelous history—short though the past has been, and as the lifetime of nations is measured. And the future—the future of the Stars and Stripes—what living man is able to predict what that mighty and not distant future shall be?

There is also the other—the old Union Jack—which, with all its faults, is still the flag that has waved a thousand years in the breeze and battle of the world's freedom. My prayer to God this day is that those two flags—emblems of two nations that God has generously gifted with many blessings—may ever wave together in peace, may ever each be proud of the other, and for no mere temporary or selfish or empty sentimental reason, but for the credit of our common Christianity and for the good of the world. Thus they may promote the conditions most favorable to the world's peace, and the extension of the kingdom of Him who is the real King and Ruler of this world.

Home Industries and Domestic Manufactures

By Candace Wheeler

THE subject of Home Industries is beginning to attract the attention of students of political economy and sociology; and thoughtful people are asking themselves, Why, in all the length and breadth of America, are there no well-established and prosperous domestic manufactures? Except in a political sense, we have nothing that answers to the name of "home manufactures"—no articles of use or luxury made in our homes, and subjects of commercial interchange or sources of family profit.

To this general statement there are but few exceptions, and, curiously enough, these are, for the most part, in the work of our native Indians. A stranger in America, wishing—after the manner of

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travelers—to carry home something characteristic of the country, can buy only what we call "Indian curiosities." There are, it is true, moccasins, baskets, feather-work, and—the one admirable and well-established product of Indian manufacture—the Navajo blanket; but these hardly represent the mass of our people.

To add to the list of Indian industries, lace-making is being successfully taught at some of the Reservations; but it is not as yet even a self-supporting industry. With the exception of the above-named "curiosities" and the Navajo blanket, we have nothing in well-known characteristic hand-work produced by our own race or that of the co-existent Afro-American. When we contrast this want of production with the immense home product of Europe, Asia, parts of Africa and South America, and even certain islands of the Southern Seas, we cannot help feeling a sort of dismay at the contrast; and it is only by a careful study of conditions which have made the difference that we become re-assured. It is, in fact, our very prosperity, the exceptionally favorable circumstances which are a part of farming life in this country, which has hitherto diverted effort into other channels.

These conditions did not exist during the early days of America, and we know that while there was little commercial exchange of home commodities, many of the arts which are used to such profitable purpose abroad existed in this country and served greatly to modify home expenses and increase home comforts.

To account for the cessation of these household industries it is only necessary to notice the drift of certain periods in the short history of America's settlement and development. We shall see that the decline of domestic manufactures in New England and the Middle States was co-incident with two rapidly increasing movements, one of which was the opening and settlement of the great West, and the other the establishment of cotton and woolen mills throughout the country. In short, the abundant acreage of cheap Western land, fertile beyond the dreams of New England or Old World tillers, threw the entire business of production or family support upon the man. The profit of his easily acquired farming land was so great and certain that it became almost a reproach to him to have his womenkind busy themselves with other than necessary household duties.

The cotton and woolen mills stood ready to supply the needed material for clothing, and it was positive economy to push the spinning-wheel out of sight under the garret eaves, and chop up the bulky loom for firewood. The wife and daughters might reputably cook and clean for the men whose business it was to cover the black acres with golden wheat, but spinning and weaving had gone out of fashion. Even the emigrants from countries where the spinning and weaving habit was an inheritance as well as a necessity were governed by the custom of the country, and devoted the entire energy of the family to the raising of crops.

It is, in fact, owing to fortunate circumstances that, if we except the Kentucky and Tennessee mountains, in the region which Professor Vincent, in a recent article in the "Journal of Sociology," calls "A Retarded Frontier," there are no longer farm-house or domestic manufactures in America.

As I have said, this only goes to prove the hitherto unexampled prosperity of the country. In fact, the absence of these very industries means that there are greater sources of profit within the reach of farming households.

This being so, it is natural to ask why the re-establishment of farm-house manufactures, or the encouragement and development of them, is a desirable movement.

There are exceedingly good individual and personal reasons; and there are also commercial and National ones which are by no means to be ignored.

All farmers are not successful. There are many poor as well as rich ones, and the wife of a poor farmer has less pecuniary independence, less money to spend, and fewer ways of gaining it than any other woman of equal education and character in America.

A poor farmer needs—to pay for labor and fencing and stock and insurance and taxes—every dollar gained by the sale of his crops; and if, by good luck or good management, there should be a small excess, he is apt to hoard it against unlooked-for emergencies. This at first enforced economy grows to be the habit of his

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life, so that, even if he becomes well-to-do, or possibly rich, he distrusts exceedingly the wisdom of any expenditure save his own.

A mechanic, or a man in any small line of business, must trust his wife with the disbursement of a certain part of the family income. It passes through her hands in the way of housekeeping, and the management of it exercises and develops her faculties. The wife of the farmer has no such interest. The farm is expected to supply the family living, and this blessed fact becomes almost a curse when it deprives the wife of the mental stimulus incident to the management of resources.

Added to this, there is often—at least through the winter—partial or complete isolation from neighborly or public interests. The great crops of the country are produced under circumstances which necessitate distance from even the most limited social centers. That the farmer's wife suffers from this we know, not only from observation, but from the statistics of insane asylums. And here I am tempted to quote from a letter of a close student of farm-house life in the West. She writes: "That the farmer himself, as isolated and hard-worked, makes no such record I believe due to the mental tonic, the broadening influence, that comes from a sense of responsibility in life's larger affairs. The woman works like a machine, irresponsible as to final results; the man like a thinking, planning, responsible, independent human being."

This seems to me a very fair statement of the case. The woman who misses social companionship, and who has not the saving influences of administration and responsibility even in her own household, is narrowed to a very small point in life's affairs, and it is inevitable that she should suffer from it. The variety of her work also has dwindled. Cooking and house-cleaning follow each other in monotonous routine, with too much of it at planting and harvest seasons, and too little at others. She has not even the pleasure of comparison and emulation in this daily work. It neither exercises her faculties nor stimulates her thought.

During the winter months she has abundant leisure for a harvest of her own in some interesting manufacture adapted to her education and circumstances, and in the prosecution of these she would be brought into a bond of common interest with other women. So far, I have spoken only of the individual and personal reasons for which certain domestic and artistic industries might well be encouraged; but the public and economic reasons are easy to find.

In looking at the variety and bulk of our National imports we may be surprised to see how large a proportion of them are of domestic origin. In fact, nearly everything which comes under the head of artistic products is the result of domestic industry. The beauty and simplicity of many of these things is surprising, and yet they have required neither unusual talent nor careful training. They are simply the result of the *habit* of production, and their value is in the personal expression we find in them. They have always this advantage over mechanical manufacture, and can be safely relied upon to find a market in the face of close mechanical imitation. Among these domestic products we shall find the laces of all countries—Ireland, Belgium, France, Italy, Sweden, and Russia contributing this beautiful manufacture, from finest to coarsest quality. It is as common a process as knitting in the homes of many countries, and the fact of its being successfully taught in the Indian cabins of the Far West proves that it is not a difficult accomplishment. Embroideries, in all countries but our own, are common and profitable home productions; and when we come to hand-weavings, the variety is infinite. In practical England the value of hand-weavings in linen has led to the introduction of small "parlor looms" from Sweden, and damasks of special designs are woven for special customers who appreciate their charm and worth.

Of all hand processes weaving is the most generally or widely applicable, and the range of beautiful production possible to the simplest weaving is almost beyond calculation.

Many of the costly Eastern rugs are as simply woven as a Navajo blanket, or even a rag carpet. The process is in many cases almost identical, the variation being only in closeness or fineness of warp and arrangement of color.

I have been much interested of late in

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an application of art to a local industry in New Hampshire. It is one which seems to prevail to a greater or less degree all through New England, and the product is called "pulled rugs." The process consists of drawing finely cut rags through some loose, strong cloth, mainly bagging or burlap. I have seen these rugs at Bar Harbor and along the Massachusetts coast for many years, and while they possessed the merit of durability, they were, for the most part, so ugly and unattractive that only the most sympathetic personal interest in the maker would induce one to purchase them. The change that has been wrought in this manufacture by an intelligent application of art is really marvelous. The product came under the attention of a woman trained in that invaluable school, "The Institute of Artist Artisans." She tried the experiment of using new material carefully dyed to follow certain Oriental designs, and the result is a smooth, velvety, thick-piled rug, which cannot be distinguished from a fine Oriental rug of the same pattern. The cost of this manufacture is necessarily considerable, since the process is slow and the material costly. This can undoubtedly be much modified by using coarse carpet yarns instead of rags; and, indeed, the principle of using materials already manufactured for other purposes is uneconomical and faulty. In addition to this, the industry would be a much greater benefit to the neighborhood (which is a farming one) if the wool grown in the vicinity were devoted to rug-making instead of being sold at competitive prices to manufacturers. In place of the twenty-eight yards of manufactured woolen cloth which goes to the making of a rug, the same weight in coarsely spun yarn would produce the same effect and undoubtedly wear more equally, none of the fibers being cut, as must occur with fully one-half of the fiber in the manufacture of wool.

Mrs. Helen R. Albee, who has so successfully inaugurated the Pulled-Rug industry, thinks, however, that cloth can be more successfully used than yarn. I quote from a recent letter: "A specified amount of wool woven into cloth represents more surface than when spun into yarn. Also, to make a rug durable, the material must be so inserted as not to pull out, which is better secured when a strip is pinched into a small hole, and springs full width beyond it, than when the hole is filled with even threads."

Whether or not the best conditions for the manufacture have been secured, the rugs themselves have met with deserved favor, and are a source of profitable labor to the community. I believe this to be the beginning of an important industry, which owes its success entirely to the art education of one woman.

There is an improvement somewhat akin to this, in the weaving of rag-carpet rugs, and this is not confined to one locality. It consists in the use of *new* rags carefully selected as to color both of rags and warp, and the result is surprisingly good. Bath-rugs are woven of white strips of muslin, using a yarn warp of indigo blue color. This produces a soft, thick mat of excellent effect, which can be washed and bleached without loss of color, and is really an acquisition in the way of bath-room furniture. These white-and-blue bath-rugs were brought to the front in aid of the Red Cross societies, and are only another instance of the benefit resulting from the conjunction of the woman with art ideas and the woman with domestic methods.

One might say that we have in this country peculiar advantages for positive artistic excellence as well as volume of production. We grow our own wool and cotton. We have a great and growing population, with such application of mechanical invention to routine and necessary work as greatly to reduce household labor. Added to this, there has been during the last ten years so much and such general art-study as to have created a sort of diffused love of art manufactures; so that many of the people who would naturally adopt the work would have an instinctive judgment regarding it. I should not be afraid to predict great and even peculiar excellence in any domestic manufacture which became the habit of any given locality.

The subject of our domestic industries is one which should fall naturally within the objects of women's clubs. If every woman's club in the country sifted out from its members those who, by artistic instinct or education and the possession of practical ability, were fitted to lead in the work, making of them a committee on

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home industries, the committee's reports would soon become of absorbing interest to the club, and the productions made under the protection, so to speak, of the club would have an advantage that any commercial business would consider invaluable. Neither would the advantage be limited by the interest of a single club. That great social engine, "The Federation of Women's Clubs," can wield an almost magical power in the creation of interest or encouragement of effort; and the federation of organizations, each one exchanging experiences as well as products, would be an ideal means of growth and extension.

The machinery for the work exists in almost every county of every State in the Union.

The best results of this general awakening will probably be in the South. Certainly no conditions could be more favorable than those existing in the Cumberland mountains, where the wool and cotton grown upon the rough farms are habitually spun and woven and dyed in the home cabin. The dyes are often made from walnut-bark, pokeberry, and certain nuts and roots which have been found to be "fast" and easily procured, although, unfortunately, the facility with which aniline dyes can be used is not unknown. The "linsey-woolsey," which is not only a common manufacture in the farm-houses, but the common wear of both men and women, is an interesting and good manufacture, capable of much wider use than it enjoys at present. It is both strong and flexible—two qualities which would commend it as a ground for certain kinds of embroidery and draperies; and, in fact, it only needs to have its capabilities properly developed to give it the place in art embroidery of "the missing textile." Linsey-woolsey is not the only home weaving done in the Cumberland mountains. The showing of cotton homespun towel-weaving at the Atlanta Exposition was a feature of the Exposition; and the homespun blankets of various kinds which one finds in common use are only a step removed from the process of the admirable Navajo blanket.

Mr. and Mrs. Lindsay Johnson, of Rome, Ga., have given much effort to the lifting of these manufactures into the region of art; and Berea College, Kentucky, is a strong influence in their development.

We see from these different possibilities and indications that, although we are still a people without true home productions, there is every reason to believe that this condition will not be a lasting one, and that, before many years, we shall find that the special advantages and general cultivation of the country have not only produced but given character to a large domestic manufacture.

October

By M. Algon Kirby

September came with purple and gold,
Robes that a king might wear;
Berry and nut for the squirrel bold—
For each wild thing its share.

Deeper the purple and gold have turned,
But October wears them still;
Brown—where the flame of the maple burned—
Is the crest of yonder hill.

The birds have all sung their farewell songs
To the woods they love so well,
And sped them away with courage strong
To a warmer land to tell

Of the dear, green North—of its waving trees
With their quivering shadows flung,
Of the sunshine fair, the cooling breeze
That softly the nestlings swung.

Sharp and cool is the morning air,
The early mist is here;
The shortening days, though skies be fair,
Tell of the waning year.

What if the fairest flowers have fled—
We know they might not stay;
The beech and the walnut are thick o'erhead:
Let us up—to the woods away!

He loves who loves our woods aright,
The hush of October's noon;
And he who would ride on a perfect night
Must ride by the hunter's moon.

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

XII.—Last Days in Cuba

ON the next evening after the banquet at the Santa Clara Hotel, a grand ball in honor of General Gomez was given in the fine, large theater on the plaza; and as we had been furnished by the committee of management with complimentary tickets, and were curious to see how the commander-in-chief of the Cuban army would appear and behave at such an entertainment, we decided to attend.

The pleasure-seekers began to assemble early, and at nine o'clock, when we arrived, the boxes in the dress circle were already occupied, and the spacious parquette, from which all the seats had been removed, was filled with a throng of perhaps five hundred people of both sexes, all ages, and all shades of black and white from the opaque chocolate-brown of the heavy featured mulatto to the chalk-enhanced paleness of the wealthy and aristocratic Cuban dame in whose veins there was no perceptible admixture of negro blood. General Gomez had not yet made his appearance, and, pending his arrival, the people promenaded slowly, without music, around the theater, while the orchestra tuned its instruments and tried noisy experiments on kettle-drums and scratch-gourds in the gallery. Making our way with some difficulty through the crowd of cigarette-smoking officers who blocked up the approaches to the parquette, we took a position in the central aisle, at the inner edge of the dress circle, and amused ourselves by watching the promenaders. The heterogeneous types of Cuban humanity successively presented to us, as the endless column marched around the theater, were socially and ethnologically much lower than those that I remembered having seen in Quesada's audience at Matanzas. The faces of the men, who were mostly army officers in new uniforms, seemed to me far less striking than the faces of many of the common soldiers in Gomez's escort, while the women, almost without exception, were plain and coarse-featured if not ugly. There were a few young girls, dressed in simple gowns of white muslin or tulle, who might have been pretty if they had left their faces as Nature made them; but they had artificially darkened their eyelids with lampblack and covered their cheeks with chalk until they looked almost as worn and ghastly as some of the unfortunate creatures who roam Piccadilly and the Strand on a summer night in London. Taken as a whole, the assemblage impressed me as greatly inferior, in dress, in good looks, and in intelligence, to the audience that gathered to hear Quesada speak in the Esteban Theater at Matanzas.

General Gomez, in a plain, dark-blue uniform without shoulder-straps or other insignia of rank, stepped into the parquette about half-past nine o'clock. The orchestra in the gallery struck up the "Bayamesa;" the men and women in the dress circle rose and began to clap their hands, and a few girls waved handkerchiefs in the crowd on the main floor; but there was no shouting or cheering, and the comparative feebleness of the demonstration was in striking contrast with the noise, enthusiasm, and excitement of the previous day. General Gomez, so far as I could see, made no acknowledgment of the rather perfunctory greeting, but took a seat quietly in one of the boxes and began talking with a group of friends. The orchestra, at the end of the national air, swept suddenly into the first measures of the lancers; sets were formed all over the parquette, and in a few moments the dancing began.

Whatever may be the capabilities of the Cubans in other directions, they certainly cannot dance. I have seen greater

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freedom and grace of movement, better observance of time and rhythm, and incomparably more dash, spirit, and abandon in a negro cake-walk in Tennessee than in all the Cuban balls and dances that I have ever attended or witnessed put together. The movements of the Santa Clara dancers were stiff, awkward, and constrained; their acquaintance with the figures of the lancers was evidently limited; and they showed no more exhilaration or enjoyment than they would have shown had they been performing some tiresome and perfunctory religious rite on the floor of a damp and chilly cathedral. They must have been conscious that they were neither appearing to advantage nor enjoying themselves, because at the end of the third figure the sets broke up and, after another solemn walk around, the men took partners for the distinctively Cuban waltz known as the "danzon." As the orchestra struck up the queer, barbaric, rag-time music of this saltatory exercise, I said to Mr. Gray, "We'll see now whether they can dance anything at all; they certainly don't know the lancers; but they've got this thing down on the programme for seven out of the ten dances, so it must be their favorite."

If I were asked to describe the Cuban "danzon" in a single sentence, I should say that it is a tropical combination of a two-step waltz with an ecstatic wiggle-waggle, and is danced in a jerky, unrhythmical way within the limits of an eight-foot circle. Regarded from the point of view of a non-participant, it has neither grace nor dignity. It bears no discoverable relation in time to the extremely irregular but wild and exciting music that accompanies it; and the pleasure that it seems to give is due, I think, rather to proximity and suggestiveness than to the exhilarating swing of rapid, joyous, and synchronous motion. As I have seen it, it has always been a pantomimically suggestive and often an immodest dance; and when one finds that even on state occasions, and in ball-rooms where the German waltz is well known, it fills seven places out of ten on the programme, one can hardly help drawing unfavorable conclusions with regard to the character of the people who dance it. I do not mean, of course, to assert that the preference of the "danzon" to the waltz is prima facie evidence of moral depravity. Some allowance must be made for custom, national temperament, and point of view; and the "danzon" may seem no worse to a Cuban than the German waltz seems to many good Presbyterians in the United States. All I intend to say is that from an Anglo-Saxon point of view the "danzon" is the dance of a voluptuous and sensual rather than an artistic and music-loving people; and its most objectionable features are evidently of African rather than European origin.

General Gomez did not take part in the dancing, and remained in the theater only a short time. After his departure I went up into the gallery and spent an hour or more in watching and listening to the orchestra, whose music interested me much more than the dancing did. The instruments were three brass horns, two oboes, three violins, a bass viol, two kettle-drums so tuned that one of them was a little lower than the other in pitch, and a large, curved gourd, finely grooved or serrated on one side so that when struck a glancing blow with a piece of bamboo it made a sound which sometimes suggested a rattle and sometimes the sharp, penetrating click of bones. The gourd, however, was not played in synchrony with the kettle-drums, nor were the drums used to mark and accentuate the time, as they would be in a European orchestra. The wild, barbaric music had, to my unaccustomed ear, no measurable time at all, and the relation of the drums and the scratch-gourd to the violins and the horns seemed to be as purely fortuitous as the relation between the drumming of a partridge and the simultaneous singing of a robin in a tree overhead. The gourd-player struck his gourd at all sorts of unexpected and apparently capricious intervals; the drummer played his drums alternately or together, with as little regularity as if he were beating out upon them the letters of the Morse telegraph alphabet; the horns tooted away at random, regardless of the violins, and everything seemed to go helter-skelter and haphazard. I was soon convinced, however, by the effect produced, that there was method in the orchestration and perfect order in the playing. The music, although not comparable with anything of the kind that I had ever before heard, was undeniably

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fascinating and exciting. It lacked time, it lacked recognizable melody, it lacked almost everything that I had been accustomed to look for in dance music; but it took hold of me nevertheless. African although it might be in origin, and half-savage as it certainly was in spirit, it made a vague, indescribable appeal to elemental instincts and impulses, which not only excited the players and dancers, who perhaps had inherited a peculiar susceptibility to it, but stirred the blood even of an alien and unsympathetic auditor. In the far off African jungle centuries ago this was the music of primitive, elemental passion, and the object of the men who created it was not so much to mark the time of the dance as to rouse and stimulate the emotions of which the dance was the outward expression.

When we left the theater, about eleven o'clock, a hundred couples were still turning and wriggling in the "danzon;" and the last sounds that came to my ears, before I lost consciousness in sleep, were the clash and click of the big scratch-gourd and the muffled, intermittent rumble of the two-toned drums.

Early Tuesday morning General Gomez, accompanied by a hundred and fifty armed soldiers, attended divine service in the Roman Catholic church on the plaza, and shortly afterward, with a body-guard of women and a small escort of horsemen, he walked to the railway station and took a special train for Cienfuegos.

I made a call of courtesy upon Major Barker, the American commandant of the post, visited the municipal hospital, the leper hospital, and the old Spanish barracks; and about three o'clock in the afternoon followed General Gomez to Cienfuegos on the regular daily train.

The country through which the railroad runs from Santa Clara to Cienfuegos does not differ much, in appearance, from the palm-sprinkled and generally flat interior of the province of Matanzas. It is, or has been, a great sugar region, and the only interest that it possesses—at least for the ordinary traveler—is economic rather than scenic. Between La Cruces and Cienfuegos lie some of the most important and extensive cane plantations on the island; and before the insurrection the sugar produced by them and shipped from Cienfuegos amounted in value to nearly $10,000,000 per annum. The output was greatly reduced, of course, by the war; but as most of the proprietors of sugar estates in this district were possessed of ample means, they could afford to pay the Spanish military authorities liberally for protection, and were able, therefore, in many cases, to save from destruction their immense and costly mills, even though they could not wholly prevent the burning over of their cane-fields. I saw mills that had been fortified until they looked like mediæval strongholds, and that had evidently been garrisoned by several hundred men. Spanish commanders were always ready to furnish a guard of soldiers to protect a sugar-mill, if the planter who owned it would agree to pay and feed the force so detailed, and, furthermore, make from time to time suitable pecuniary acknowledgment of the favor shown him. Such an arrangement not only brought to the commanding officer a handsome revenue, but enabled him to pocket the pay and sell the rations to which the soldiers would have been entitled if they had not been detached, and thus get a double profit out of the same transaction. How much money was thus extorted from planters and stolen from the Spanish Government during the insurrection it is impossible to say, but that it amounted to millions, if not tens of millions, of dollars, there can be little doubt.

Mr. Warner, distributing agent of the Red Cross, told me in Santa Clara that when he first went to Cienfuegos, at the close of the war, he made the acquaintance there of a Spanish officer who, with his wife, was living at the Hotel Union. The officer wore diamond rings worth at least $2,000; his wife had diamonds to the value of $3,000; they occupied a whole suite of rooms, kept two or three servants, and were spending money at the rate of $12 or $15 a day; and yet the salary to which the man's rank entitled him was not more than $1,500 per annum. Mr. Warner could not positively assert that the means which enabled this couple to live in so extravagant a style had been dishonestly acquired in Cuba; but that such was the case he had not the slightest doubt. Similar stories, which were told to me by many different people in many parts of the island, led me to question, more than once, whether the failure of

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the Spanish military authorities to put down the insurrection was not due as much to dishonesty as to incapacity. A commanding officer of the type usually sent to Cuba by Spain was not likely to labor very energetically for the termination of a state of affairs that enabled him to make ten times as much by extortion and fraud as he could ever hope to earn by honest and meritorious service.

The distance from Santa Clara to Cienfuegos is only about forty miles; but our train made long stops at Esperanza, Ranchuelo, and La Cruces, and we did not reach our destination until after five o'clock P.M. It was then so late that we had little time for sightseeing, but after a hasty dinner we strolled through some of the principal streets in the vicinity of the hotel, visited a few of the most attractive shops, walked down to the edge of the large and almost landlocked bay on which Cienfuegos is situated, and finally found our way to the spacious and beautiful plaza, where, in the variegated glare of colored electric lights, an American band was playing operatic airs to an immense crowd in front of the house occupied by General Gomez.

Most of the cities of Cuba may be referred to one or the other of two distinct classes or types: namely, first, ancient, half-decayed Spanish towns like Santiago, Baracoa, and Puerto Principe, whose streets are generally narrow, often tortuous, and always destitute of proper sidewalks; and, second, comparatively modern cities like Cardenas and Gibara, which have been laid out on a more generous plan, with regular streets, forty feet or more in width, and sidewalks along which at least two persons can walk abreast. Cienfuegos, which was founded in the first quarter of the present century, belongs to the latter class, and takes rank commercially as the most important city on the southern coast of the island. It did not impress me, however, as a particularly interesting place from any point of view. It is less attractive, architecturally, than Matanzas; its environment is not nearly so picturesque as that of Baracoa; the bay on which it stands, although large enough to hold the navies of the world, is not half so beautiful as the Bay of Santiago; and its claim to distinction—if it make any such claim—must rest solely upon the importance of its commerce and the width of its streets. It has a few shops that are better, or at least more nearly American in appearance, than any that I saw on the island outside of Havana; and its spacious plaza, set with royal palm and flamboyant trees, and decorated with beds of foliage-plants and flowers, is attractive and satisfying to the eye; but with these exceptions the city presents little that is noteworthy or unusual.

Eight miles below the city, however, at the narrow, bottle-necked entrance to the bay, there is a queer old stone castle which we visited on the next day after our arrival, and which proved to be well worth inspection. It is known as the Castillo de Jagua, and stands at the back of a little bight or bay on the western side of the channel, in such a position as to command and defend the entrance. Like the old Morro Castle at Santiago, it is extremely irregular in outline, but it may be roughly described as a two-story citadel of heavy masonry, standing inside a rectangular inclosure formed by a twenty-five-foot stone wall. In the middle of the inclosure, which has an area of perhaps one thousand square yards, there is an immense cube—or, to speak more accurately, an immense parallelopiped—of masonry, higher than the encircling wall but corresponding roughly with it in outline, which forms the lower story of the citadel. This parallelopiped, which contains storerooms, dungeons, and a powder-magazine, supports upon its upper surface a second story consisting of two similar but smaller parallelopipeds, which stand corner to corner, *en échelon*, with a twelve-foot cylindrical tower of stone rising above and covering their intersecting angles. As the two upper parallelopipeds do not occupy the whole of the area formed by the massive base upon which they stand, there is left, in front of what may be called the second story of the citadel, a sort of esplanade or fighting platform, where, under the protection of an embrasured parapet, have been mounted half a dozen ancient, muzzle-loading howitzers. Standing at the edge of this gun-platform, one may look either over the top of the wall that forms the perimeter of the fortification, or down into a sort of courtyard which separates the wall from the base of the citadel, and which is now utilized as a vegetable garden.

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At each corner of the esplanade, on the sea front, there is a cylindrical stone turret or tower with a pepper-box roof, exactly like the tower over the parallelopipeds of the second story, but smaller. There is no gate, or other opening, in the outer wall of the fortress; but from the high ground in the rear a narrow plank walk, supported by a trestle, runs through a shallow notch in the battlement, and then across the sunken courtyard to an arched door in the second story of the citadel, where there is a mediæval drawbridge, raised by a clumsy combination of levers and chains. If the castle were attacked, its defenders would at once raise the drawbridge and knock away the light wooden trestle leading to it from the rear. The attacking force could then gain access to the citadel only by scaling the outer wall, crossing the sunken courtyard under fire, climbing on ladders to the esplanade or gun-platform of the second story, and then forcing an entrance, either by breaching the solid stone walls of the upper parallelopipeds, or battering down the heavy door that leads to them through the cylindrical tower in which their intersecting corners meet. The success of such an attack would be problematical even now; and when the fortress was new and in a perfect state of defense, I doubt whether it could have been taken by any force without the support and co-operation of sie e artillery.

I have been unable to ascertain when this interesting old castle was erected. On a stone or slab over the arched doorway in the second story of the citadel there is an inscription and a date; but both are so worn and blurred as to be nearly illegible, and the second figure of the year date has been wholly effaced. That the castle is older than the city of Cienfuegos there can be no doubt, and from its appearance and architecture, as well as from its resemblance to the Morro at Santiago, I should conclude that it was built some time in the seventeenth century, to protect the harbor from the incursions of the buccaneers. I saw only two other castles of this type in Cuba; one of them the well-known Morro at Santiago, and the other a much smaller but even more curious specimen of mediæval defensive architecture at the mouth of the Chorrera River near Havana. The latter could be entered only by means of a wholly detached stairway of stone, from the top of which there was an eighteen-foot drawbridge to a small door in the second story, at a height of thirty feet from the ground.

On the crest of a sloping hill, directly back of the Castillo de Jagua, we found an extensive earthwork, flanked by barbed-wire entanglements, which was evidently intended further to strengthen the defenses of the harbor; but it contained no modern guns, and the fire of its old muzzle-loading howitzers would hardly have prevented a battle-ship from forcing an entrance, provided there were no torpedoes in the channel.

We returned to the city by the little steamer that runs down to the mouth of the harbor and back twice a day, and Friday morning, after calling upon General Bates, the American Governor of the province, we left Cienfuegos by rail for Havana. When we reached Matanzas, about four o'clock that afternoon, my interpreter, Mr. Gray, who had been complaining for several days of lassitude and headache, had a slight chill, followed by fever, with a temperature of 103° and all the characteristic symptoms of calentura. He seemed for a time to be threatened with a serious fit of illness; but under the skillful treatment of Dr. Frost, of the Eighth Massachusetts, who kindly offered to attend him, his fever abated and he was able on Sunday to make the short railroad journey to Havana.

Although the time for our return to the United States was drawing near, I wished, if possible, to get at least a superficial acquaintance with the extreme western part of the island; and on the next Wednesday after our return to Havana, as Mr. Gray seemed to be better, I decided to make a flying trip to Pinar del Rio. Leaving the hotel long before daybreak, we drove to the station of the Western Railway, took seats in a dimly lighted, cane-seated car, and just as the sun was rising through a clammy, malarious mist over the muddy waters of the bay, we rolled away from the station platform, passed under the gray walls of the Castillo de Antares, rumbled through the dingy quarter known as Jesus del Monte, and finally, just beyond the suburban village of Arroyo Naranjo, emerged into the open country.

The Western Railway, which unites

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Havana with Pinar del Rio, is in better condition and furnishes a better service than any other road on the island. Its trains are not fast, but they run very smoothly over a well-laid and well-ballasted track, and make the distance of one hundred and five miles between terminals in about five hours. So far as the roadbed is concerned, they might make it in three; but a Cuban would doubtless regard himself as defrauded if he were forced to pay seven dollars and a half for a ride of only three hours. When he is five hours on the way, he seems to be getting more for his money; and, after all, why should he hurry? Business is not pressing, and, as he says with cheerful optimism, "There'll be another day to-morrow." He would much rather have the running time increased to ten hours and the first-class fare reduced to three dollars than be compelled to pay ten dollars for transportation to his destination in three hours. The extremely high passenger rate on this line—seven and one-half cents per mlle—dates from the period of the insurrection, and is a result of the difficulty experienced and the expense incurred at that time in keeping the road open. Trains were attacked and bridges and culverts destroyed so frequently and so persistently by the insurgents that the company would probably have suspended the movement of trains altogether if it had not been allowed by the Spanish Government to add first ten per cent. and then an additional twenty per cent. to its regular freight and passenger rates. With the revenue derived from these high rates the able and energetic English engineer who managed the road was able not only to keep it open but actually to improve its condition, so that at the end of the war it was in many respects the best railway in Cuba.

The country lying along the road south and west of Havana does not differ much from that in the immediate vicinity of the city except in the nature of its agricultural products. The great fields of sugar-cane, which are a characteristic feature of the province of Havana, gradually disappear as one goes westward, and their places are taken by fields of tobacco, separated one from another by low stone walls or impenetrable hedges of thorny cactus. There is nothing like picturesque scenery until after the train passes the station of San Cristobal, when the range of mountains that runs parallel with the road on the northern side approaches the track, and affords glimpses now and then of wild, beautiful gorges, stretching backward and upward between densely wooded slopes where the dark-green plumes of the southern pine mingle with the drooping, fern-like fronds of the royal palm.

We reached our destination about eleven o'clock Thursday morning, and, after a Cuban breakfast at the "Globo" Hotel, walked up the main street to the plaza, where I expected to find and intended to call upon General Williston, the military Governor, and Dr. Kneedler, the chief Surgeon, of the province.

Pinar del Rio, the commercial center of the famous Vuelta Abajo tobacco district, is a compactly built and comparatively modern town of perhaps eight thousand inhabitants. It is situated on rather uneven ground in the midst of a great rolling plain, which begins at the coast of the Caribbean Sea and stretches northward to the base of the mountain range known as the Sierra del Rosario. There are no forests of any considerable extent in the immediate vicinity, and if it were not for the dark-green fields of tobacco, and the scattered clumps of pine, palmetto, and royal palm which fringe here and there the edges of the long, rolling slopes, the country would look desolate and arid. Judging from its appearance at the end of the dry season, one would never take it to be a rich agricultural region, nor believe that, under favorable conditions, a single acre of its soil may be made to produce $3,000 worth of tobacco.

In the town itself there is little that is interesting or noteworthy. The houses are mostly one-story buildings of stone or stuccoed brick, with broad piazzas fronting on the street in Cuban fashion, and if it were not for the Doric columns by which the red-tiled roofs of the piazzas are supported, Pinar del Rio would differ little from other Cuban towns of its size and class. These large white or blue columns, however, standing in rows along the sidewalks of the principal streets, give the place a semi-Grecian appearance which is striking and distinctive.

I found Dr. Kneedler at home in a large, comfortable floored tent just off the

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plaza, went with him to call upon General Williston, and had a long talk with both. The people of Pinar del Rio, they said, were slowly getting on their feet, and, after the harvesting and sale of their growing crop of tobacco, most of them would be able to support themselves without governmental assistance. About six thousand persons were then drawing indigent rations in the province, and there was still a good deal of suffering in remote, outlying villages which could not be easily reached; but the situation was steadily improving, and General Williston thought that in three or four months more the population would be self-supporting, and that in another year or two it would be as prosperous as ever. The sanitary condition of the city, Dr. Kneedler said, was fairly good. Smallpox was quite prevalent when our forces took possession of the place, and our surgeons had great difficulty, at first, in dealing with it successfully, owing to the reluctance of the people to submit to vaccination. One prominent and wealthy Spaniard refused absolutely to be vaccinated, locked himself up in his house, and defied the medical officers to come and take him. Dr. Kneedler, seeing that this would be a test case, sent a file of soldiers to arrest him, marched him through the principal street of the town at the head of an excited crowd of indignant sympathizers, and shut him up in the guardhouse. On the following day, when the prisoner had had time for reflection, the doctor went to call upon him. No sooner had he entered the Spaniard's cell than the latter sprang to his feet, tore open his coat and shirt so as to lay bare his breast, and exclaimed dramatically, "I'm ready to be vaccinated, all over, from the crown of my head to the soles of my feet, if you'll fight me afterward and so give me a chance to avenge the insult to my dignity and my honor." Dr. Kneedler laughed at him, placated him, argued with him, and finally persuaded him to be vaccinated without a fight. This ended opposition to vaccination in the town. The people saw that resistance was useless, that no exceptions would be made or exemptions allowed, and that first or last they would have to submit. In the course of the next month or six weeks eight thousand two hundred persons were vaccinated in the town and the country adjacent thereto, and the epidemic of smallpox was effectually stamped out. Meanwhile, under the direction of the health officer, Dr. Gonzales, the streets and courtyards of the city were thoroughly cleaned and disinfected, and at the time of our visit the place was in as good sanitary condition, apparently, as Matanzas or Cardenas.

Friday morning I called again upon General Williston; drove with Dr. Kneedler to the camp, where I had the pleasure of talking Russian with Major de Niedeman, a descendant of the Narishkins, who is now in the service of the United States; and at one o'clock in the afternoon Mr. Gray and I returned to Havana.

Three days later, after witnessing the enthusiastic reception given to General Gomez upon his return to the capital, we made our farewell calls, packed our trunks, obtained certificates of health from the sanitary inspector of the United States Marine Hospital Service, and sailed on a Plant Line steamer for Tampa.

As a result of my six months' experience in Cuba, I formed certain opinions with regard to the character of the Cubans, and reached certain conclusions with regard to their capacity for self-government. These opinions and conclusions, together with the facts upon which they are based, I shall set forth in another article.

The Life of Horace Bushnell[1]

PROFESSOR GENUNG has given a very significant title to his volume on Job—"The Epic of the Inner Life." The adventures of the spirit in Job exploring the mystery of pain as truly constitute an epic as do the adventures of Ulysses in the Odyssey. Life is one of outward circumstance and of inward development, and the outward circumstance, however dramatic, is always subsidiary to the inward development. In the life of Horace Bushnell there was no outward

[1] *Horace Bushnell.* By Theodore T. Munger. Houghton, Mifflin & Co., Boston. $2.

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circumstance. Quieter and less adventurous life in material relations it would be difficult to conceive. He entered on his pastorate at Hartford almost immediately on his graduation; he remained in the same pastorate to the day of his death. The quiet service rendered in the quiet life there lived was broken in upon by occasional services elsewhere in public addresses (of which there were not many), by three or four journeys for rest and health, and by a futile attempt to try him for heresy, which came to nothing. In such an uneventful career there would be scant material for a biography if there were no epic of the inner life.

It is the inner life of Horace Bushnell which is of interest, and to write the biography of such a soul requires a spiritual interpreter. Such a spiritual interpreter is Dr. Munger. The charm of this volume is not chiefly in that classic English of which he is a master, the crystal simplicity of which is emphasized by the contrast it presents to Dr. Bushnell's rugged and often jagged sentences. The prose of the one might be compared to Tennyson's poetry, the prose of the other to Browning's. The charm is in the interpreter's spiritual vision, his clear perception of the inner life which he interprets, his sympathetic understanding of the inner man, the genesis of his thought, and the process of its growth. Dr. Munger enables us to see this prophet of the New Puritanism grow through the successive stages of his spiritual development. The biography is spiritually biological.

The title of Dr. Bushnell's greatest book is the index to his character and the explanation of his service to mankind: "Nature and the Supernatural." New England theology had laid its stress on the supernatural. It had separated religion from daily life, and theology from secular philosophy. It had tied life up in separate parcels, labeled them, and put them where they would not and could not intermingle. In this respect it had followed the course of ecclesiasticism in all ages and all forms of development. Philosophically it had become a new form of scholasticism; spiritually and intellectually, an unrational if not irrational mysticism. This bred in New England, as it has always bred everywhere, a reaction. But New England was too law-abiding to entertain a lawless philosophy like that of the French encyclopædists—albeit Thomas Paine was for a little time strangely popular in the home of Edwards and Emmons and Hopkins; and New England was too reverential to entertain a deistical revolution like that of England. The reaction against Puritanism could not be irreligious, nor even untheological; it necessarily took the form of a new theology. Unitarianism was a just protest against the supernaturalism of the Puritan churches, but, like all protests, was too negative to be an adequate correction. The transition from the modified Puritanism of Channing to the rationalism of Theodore Parker was both natural and rapid. The philosophy of an unnatural supernaturalism provoked and so created the philosophy of an unmystical rationalism. Against a theology which was irrational was put a theology of rationalism. Phenomena which could not be explained were either retained without explanation or defended by irrational explanation in the older system, and were simply eliminated from consideration in the other. Orthodoxy insisted that Christ was not human but divine; Unitarianism, that he was not divine but human: orthodoxy retained miracles, defending them by the impossible hypothesis that the God of order could introduce disorder into the universe whenever he chose; Unitarianism gradually eliminated them as mythical or legendary: revelation was in the one philosophy an incursion from without breaking into the order of nature; in the other it was a form of moral genius: of conversion neither had a psychological explanation ready; the one attributed it to a special grace and coupled it with an unethical, not to say immoral, doctrine of election, the other dropped it out of its philosophy altogether or treated it as a species of hysterical emotionalism which ought to be dropped out of life.

It was at this hour that Horace Bushnell appeared. We do not know that he was the author of the familiar phrase, "The supernatural is all most natural, and the natural is all most supernatural." He was not the first to entertain this belief; traces of it are to be found in Augustine. But he was the first to interpret it as a dominating principle in what was truly a new theology. He did not clearly see this

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truth at first. He did not always consistently maintain it. Some of his explanations have been set aside by later philosophy, as some of those of later philosophy will probably yield to philosophical explanations yet to come. He did not fully apprehend either the philosophical doctrine of evolution or the theological doctrine of divine immanence; but both are really implicit in his teaching, though not fully perceived by him. No one, even to our time, has more clearly set forth the truth that language as a symbol of thought is an imperfect instrument for its expression, that its imperfection is most apparent in dealing with the highest themes, and that for this reason, if for no other, no dogma can ever be the final expression of divine truth, and revelation itself must, in the nature of the case, be imperfect, because it must use an imperfect instrument. On the other hand, he never set forth as clearly as Henry Ward Beecher, and certainly not with any such passionate eloquence, the truth that it is love, not wisdom or power, which makes God worthy of our allegiance and our service. There are three principles which constitute the very essence of the so-called new theology: the doctrine that God is in all phenomena, that evolution is only the gradual manifestation of his secret presence, and that therefore there is no real distinction between the natural and the supernatural; the doctrine that language is an imperfect manifestation of thought, and therefore that not only all human creeds but all divinely inspired utterances are imperfect revelations of divine truth; and the doctrine that God is love, and therefore love, not fear nor conscience, must be the mainspring of all human activity, as it is of the life of God himself. Of the first two of these Horace Bushnell was pre-eminently the prophet.

The limits of our space do not allow us to follow Dr. Munger in his admirable interpretation of Dr. Bushnell's growing thought, nor even to show how the application of these principles, while it leaves intact the facts of sin, revelation, incarnation, sacrifice, and immortality, necessarily revolutionizes our philosophical interpretation of them. It must suffice to hint in a sentence the revolution: Sin is no longer natural, but contra-natural; revelation is not a something added to human experience *ab extra*, but an unveiling of God in human experience, and therefore both partial and progressive; incarnation is God dwelling in man, not two incongruous natures, the human and divine, mysteriously joined together in a God-man; sacrifice is not the substitution of an innocent victim for the guilty in a governmental system, but the method by which alone life can be imparted by the innocent to the guilty; and immortality is not a miraculous new gift of life to the dead in a future resurrection, but the continuity of a life which is not dissolved by the dissolution of its earthly dwelling-place. The germs of these definitions, if not their full development, can all be found in the writings of Horace Bushnell, who might well be called the father of the "new theology." No thinker since Jonathan Edwards's time has influenced more profoundly the religious thought of New England, and we do not know where the layman who has not time to make a special study of his works can find so good an interpretation of his intellectual and spiritual life as in this biography of one prophet of the New Puritanism written by another prophet of the same school.

Fiske's "Dutch and Quaker Colonies"[1]

PROFESSOR FISKE'S great work of writing our colonial history from the discovery of America to the adoption of our National Constitution is nearing completion. With the present volume covering the middle colonies, as "Old Virginia and Her Neighbors" covered those of the South, nothing remains but to resume the story of "The Beginnings of New England," and follow the struggles for English against French ascendency, which had hardly ended when the already recounted struggle for American independence began. This final work Mr. Fiske hopes to complete in about two years, and all lovers of American history and American literature will hope that his hopes may be fulfilled.

[1] *The Dutch and Quaker Colonies in America.* By John Fiske. Houghton, Mifflin & Co., Boston.

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It is of great importance that the same hand should follow the settlement of all the colonies. No historian with the requisite enthusiasm to write a good history could investigate the history of any section without danger of concluding that out of the development of that section has come nearly all that is of value in the Nation's present character. In one of the early chapters of the present work Mr. Fiske himself calls attention to a striking instance of such partiality. Mr. Robert Vickers's valued "History of Bohemia," published a few years ago in Chicago, claims that a knowledge of the history of Bohemia is indispensable to every American because "the civil constitution of Bohemia is the parent of that of England and our own." In dealing with the contributions of Holland to our political development, Mr. Fiske confronted an extremely intricate problem, and only the broad work he has done upon the settlement of New England, the settlement of Virginia, the Quaker settlements, and the great but often forgotten inpouring of the Scotch-Irish Puritans, who almost made great portions of the new West, has enabled him to weigh the Dutch influence in the scales of justice. Few Dutchmen, we think, will care to quarrel seriously with Mr. Fiske's estimate. The chapters reviewing the forces that gave the Netherlands their commanding place in commerce, art, literature, and popular culture at the close of the Middle Ages are marvelously illuminating contributions to the history of civilization. England in the long run had an advantage over Holland in the development of her liberties because of her greater remove from the threatening militarism of the Continental powers; but the very tyrannies against which Holland had to struggle made her contribute to England some of the most progressive elements in her population. Every Hollander will read these chapters with glowing pride, and few will declare that New England prejudices were responsible for Professor Fiske's analysis of the reasons why the colonies of the Dutch West India Company did not prosper as did the colonies of England.

But the history of the Dutch colonies, though they form the larger part of the present work, do not contain the chapter of unique value. Professor Fiske's studies in philosophy, and his steadily growing faith in the immanence of God, have fitted him peculiarly to be the historian of the Quaker colonies. Both the mystical side and the rationalistic sides of the Quaker belief that the inward light, rather than ritual or tradition or even the letter of Scripture, is the supreme guide for the soul of man, lay hold of Professor Fiske's thought and feeling, and he writes of the Quakers as those who have realized "the Christian ideal more perfectly than any other sect of Christians." The noble portrait that is presented of William Penn is one that is calculated to inspire a deeper and higher patriotism among students of American history, young and old.

The following miniature taken from Penn's missionary journey through Germany will afford a glimpse of the scenes of spiritual exaltation that here glow again with life:

> The missionaries proceeded next day to Herwarden, in Westphalia, where Elizabeth, the Princess Palatine, had her court. This Elizabeth, sister of Prince Rupert, was a woman of liberal and cultivated mind. She had received lessons in philosophy from the immortal Descartes, who was reported to have said that he "found none except her who so thoroughly understood his works." She had for a time given protection to Jean de Labadic [an apostle of Christian communism], and now she cordially welcomed Penn and his companions. . . . "We were all," says Penn's diary, "sweetly tendered and broken together, for virtue went forth of Jesus that day, and the life of our God was shed abroad amongst us. . . . The princess put me in remembrance of a promise I made them in one of my letters out of England, namely, that I would give them an account (at a convenient time) of my first commencement and of the tribulations and consolations which I had met withal in this way of the kingdom that God had brought me to. After some pause I found myself very free, and prepared in the Lord's love and fear to comply with their request, and so after some silence began. . . . As soon as the meeting was done, the princess came to me and took me by the hand (which she usually did to us all coming and going), and went to speak to me of the sense that she had of that power and presence of God that was among us, but was stopped. And, turning herself to the window, broke forth in an extraordinary fashion, crying out, "I cannot speak to you; my heart is full."

No one of the Quaker faith could have drawn these lines with a tenderer love.

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FOR THE LITTLE PEOPLE

Look Out!

By Mary F. Butts

Tap! tap! tap!
Who's at the door?
Tap! tap! tap!
Tapping o'er and o'er.

The tap! tap! tap!
Louder still it grows—
'Tis Jack Frost riding on the wind
After Baby's toes.

The Adventures of a Gray Cat

By L. B. Johnson

Did you ever hear of a cat's playing scarecrow? And a stuffed pussy, too, at that? Not very long ago a lady who loves her garden very much was greatly troubled because of the flocks of hungry sparrows which came in families and companies and picked up all the little grass and flower seeds as fast as they were sown. They were bold, saucy little fellows, not easily frightened away, and the lady was in despair.

"Why not have a cat?" some kind friend suggested; but no, a cat would kill the little birds. Then a bright idea came to the lady's mind, and, to her family's amusement, a sleek-looking *gray flannel* pussy mounted guard over the precious seeds.

How the sparrows twittered and complained, but not one of them dared brave that fierce-looking sentinel!

All day long puss sat in the middle of the garden, but late in the afternoon she mysteriously disappeared, and the watchful birds were quick to discover her absence; so that the lady was obliged to start out on a search for the missing guard. Not very far from home, there sat Miss Pussy on a neighboring porch, looking as dignified as ever. She was seized upon with great satisfaction, when a door opened and out came Mrs. Neighbor with a very merry smile on her face.

"I must tell you how completely I have been deceived," she exclaimed. "You know how very much afraid of cats I am? Well, my dear friend, I have been standing at my window for some time, clapping my hands and crying 'Shoo!' 'Scat!' to that very lifelike animal, and feeling much disgusted that I could not frighten it away!"

Both ladies had a hearty laugh over the funny circumstance, but it was yet to be explained how puss managed to get away from the garden. It was not long, however, before another funny story came to the Garden Lady's ears. Another neighbor, out for a stroll with her baby and two pet dogs, was startled to see one of the dogs dash past carrying by the neck a large gray cat, and shaking it violently as he ran.

Mrs. Mother dropped her baby and started in pursuit, crying, "You shall not kill that cat! You *shall* not!"

Can you imagine her surprise when she found that she had rescued a puss made of gray flannel and stuffed with cotton?

She could not guess its rightful home, so she left it on the step where the dog had dropped it, whence it came once more into the hands of its owner, and at last accounts was sitting in quiet dignity under the watchful eyes of the disappointed sparrows.

The King who Served

We hear stories of kings of many years ago, who, in hiding during times of war, entered houses, and, not being recognized, did menial service. One king let the cakes burn that he was set to watch, and received a severe scolding from the housewife for his carelessness. We do not think of a king of to-day being ordered to do work in payment for food. Yet it is said that recently this actually happened to the King of Italy. He was hunting in the mountains, when in some way he was separated from his party. After wandering a while, he discovered that he did not know where he was. He walked on until he came to a little house where he found the owner, an old woman. He asked her the names of the peaks of mountains in sight, and for a drink of

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goat's milk. When he had drunk the milk, he asked the kind old woman what he could do for her.

"You have a gun," she said; "perhaps you could kill the polecat who kills my chickens, and who even killed my cat."

"Anything else?" asked the King. "You seem to be alone here."

"Yes," said the old woman, sadly. "The King has taken the only one I had left—a grandson. Some say the King is forced to do it. It's hard on lone folks like me."

"What's his regiment?" asked the King.

"That I do not know. But here's a letter from him. Perhaps you can read it—that gives the regiment, maybe. I thought the schoolmaster would read it for me Sunday."

The King read the letter to her, so she did not have to wait for Sunday and church, where she would see the schoolmaster.

The King took his gun and hunted until he killed the polecat that had killed his hostess's chickens and cat. She insisted on giving the King a few pence.

The next year the King was hunting again in the same neighborhood. He decided to visit his hostess of the previous year, and find out whether the grandson sent home from the army was all that a brave soldier ought to be to a grandmother.

Both were working in the garden. The returned soldier saluted, saying, "It is the King, granny; it is the King!" His grandmother laughed, saying, "It is the man I gave money to for killing the polecat; I told you about him!" But the boy knew the King, and, to stop the grandmother's scolding, told her he was the King.

At first she was startled, but the King put her at ease, she brought out milk, they drank together, and then the King went his way down the mountain.

A Queer Market

Over in New Jersey there is a man transacting a business that many little boys would think most desirable and interesting. This man buys and sells and rents wild animals to parks, circuses, and zoölogical gardens. In Europe, in three cities, there are dealers in wild animals. They understand how to capture and care for the animals so well that it is found that it pays better to buy the animals from them than to send men to Africa, India, or Alaska to capture animals and bring them directly here. The man who is transacting the business in New Jersey is known all over the country. His headquarters are adapted to the needs of the animals. The elephant lives in a house that is heated in winter, but having a roof entirely of glass, so that the sunlight may reach him and his brothers, sisters, and cousins, and keep them well. The polar bear lives in a house with one side open, having only bars, and a tank in which he may at any time take a bath. The birds from warm countries live under the sunlight and in the warmed houses, while eagles and other birds from cold countries have only shelters from storms.

The animals are often rented to small parks and to small circuses. It is interesting to know that if you save $3,000 you can hire an elephant, a pair of camels, a pair of lions warranted to roar, a tiger, a leopard, a pair of hyenas and bears, a deer, antelope, and an ostrich, with smaller animals; macaws, cockatoos, and several other interesting birds. The animals will have their own cages and attendants. The cost of these animals would be $15,000 if you bought them, and then you would have to provide cages, and caretakers who know how to feed them and train them.

Not the least interesting of the animals is a young tiger who is like a playful kitten. He chases his tail and rolls over on his back just as your kitten does. The fat-tailed sheep, an animal that we rarely see, is here.

The place is not only a wild-animal market, but a training-school. Young men who want to learn the menagerie business go to this place to learn how to feed and care for wild animals, how to train them and control them.

Strange Antics

A curious story comes from England of an owl that has been stealing hats. People walking out in the early evening would suddenly be startled by their hats being removed from their heads. For a time the culprit was not found, but at last, while he was trying to remove a hat that fitted very tightly, he was discovered. Do you suppose this was a humorous owl?

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Books of the Week

This report of current literature is supplemented by careful reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Among the Farmyard People. By Clara Dillingham Pierson. E. P. Dutton & Co., New York. $1.25.

In this book the farmyard people tell their own story, and the telling is conceived with decided originality.

Asia, The Heart of. By F. H. Skrine and E. D. Ross. The J. B. Lippincott Co., Philadelphia. $3.50.

A well-told history of Russian Turkestan and of the Central Asian Khanates is timely, now that Russia is more than ever mistress among the Khanates. "The Heart of Asia" is also a good supplement and companion to Lord Curzon's "Russia in Central Asia," published ten years ago.

Auswahl aus Luther's deutschen Schriften. Introduction and Notes by W. H. Carruth. Ginn & Co., Boston. $1.

Babylonians and Assyrians. By the Rev. A. H. Sayce. (The Semitic Series.) Charles Scribner's Sons, New York. $1.25.

The series of Semitic Handbooks, edited by Professor Craig, of the University of Michigan, with the collaboration of eminent specialists, has been well introduced by this volume. The account of those wonderful scribes and artisans and bankers, whose civilization has been traced back to 6500 B.C., is graphically sketched from the results of the latest explorations. A profoundly human interest is stirred by it, with admiration for attainments which in some respects, notably in regard to the independence accorded to women, modern culture has not yet outmatched.

Barrys, The. By Shan Bullock. The Doubleday & McClure Co., New York. $1.25.

Mr. Shan Bullock has written many vigorous short stories of Irish life. He is as exact in his literary reproduction of that life as is Mr. Seumas MacManus, some of whose stories have been printed this summer in The Outlook, but Mr. Bullock has the stronger imaginative and creative power.

Blix. By Frank Norris. The Doubleday & McClure Co., New York. $1.25.

"McTeague" was a powerful and disagreeable book; the author's "Blix" is a refreshing contrast. It is a slight story and has some improbabilities and crudities, but it is light-hearted, jolly, and its man and maiden, if a little Bohemian in their jollifications, are clean-minded, healthful-bodied people whose frolics are harmless and amusing.

Bushnell, Horace. By Theodore T. Munger. Houghton, Mifflin & Co., Boston. $2.

Child's Primer of Natural History, A. By Oliver Herford. Charles Scribner's Sons, New York. $1.25.

China, Intimate. By Mrs. Archibald Little. The J. B. Lippincott Co., Philadelphia. $5.

While from physical ponderosity this is certainly a great book about China, it will hardly take the place of any of the authorities on that subject. It is, nevertheless, a particularly readable book concerning life in the Flowery Kingdom. Mrs. Little writes with a feminine incisiveness yet with a feminine lightness of touch. She discusses politics and religion, it is true, but she informs us more at length concerning the social side of Chinese life, especially concerning its stunted-footed women, its feasts, its marrying and giving in marriage.

Constitution, The Growth of the, in the Convention of 1787. By W. M. Meigs. The J. B. Lippincott Co., Philadelphia. $2.50.

By reason of its arrangement this work is exceptionally valuable to students and teachers of constitutional history, for the substance of all that was said on each topic is brought to the attention at once. Where the same topic—as, for example, the power of the judiciary to annul laws—came up for discussion under different sections of the Constitution, the authors' index enables the reader to examine all the references together if he so desires. Upon this particular point it is interesting to note that the author holds that many members of the Constitutional Convention anticipated the power of the judiciary to annul laws, now so frequently exercised.

Cicero: Eleven Orations. Introduction, Notes, and Vocabulary by R. W. Tunstall. University Publishing Co., New York. $1.20.

Critical and Miscellaneous Essays. (Vol. III.) By Thomas Carlyle. Charles Scribner's Sons, New York. $1.25.

Cuba and International Relations. By James Morton Callahan. The Johns Hopkins Press, Baltimore. $3.

Cycle of Stories, A. By Barbara Yechton. Thomas Whittaker, New York. $1.50.

An appropriate book for very young readers.

Darwinism and Lamarckism. By Frederic Wollaston Hutton. G. P. Putnam's Sons, New York. $1.

A good conspectus of the forty years' debate on the development of species—the name at first applied to the theory of organic evolution. The four lectures grouped under the title "Darwinism and Lamarckism" give the modifications of the theory, and the current misconceptions attaching to it are exhibited in a lucid and popular treatment of the subject, while the still unsolved questions are explicitly recognized. Mr. Hutton's book has the positive value of clarifying ideas in a region which of late has become somewhat befogged.

Davidson, Samuel, Autobiography of. Charles Scribner's Sons, New York. $3.

In 1857 Samuel Davidson was removed from his professorship in Lancashire College for writing his "Introduction to the Old Testament" on the line of the higher criticism conservatively applied. He had attained the foremost rank among Biblical scholars, but this did not hinder his virtual excommunication from Congregational fellowship, which was made a direct excommunication after his "Introduction to the New Testament" in 1868. Nowadays men are ordained to the Congregational ministry in this country whose confession of faith is substantially identical with that of Dr. Davidson written in 1876. He was a man of gentle as well as courageous spirit, whom persecution did not embitter, and he found in other churches the fellowship denied in his own. The fruits of the Biblical studies which he pursued till near his end in 1898 are abundantly displayed by this autobiography.

Day's Work, The. (Part II.) By Rudyard Kipling. Charles Scribner's Sons, New York.

Dewey, Admiral George. By John Barrett. Harper & Bros., New York. $1.25.

Doctrine of Saint John, The. By Walter Lowrie. Longmans, Green & Co., New York. $1.50.

Symmetrically expanded from its original form in an academic thesis, and conformed to that type in its mode of presenting the Johannine theology according to the commonly received evangelical view. The ethical import of such fundamental terms as "truth" and "life" is recognized, but not so fully as seems desirable.

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Dutch and Quaker Colonies in America. By John Fiske. Houghton, Mifflin & Co., Boston. 2 v. $4.

Elizabeth, Queen. By the Rt. Rev. Mandell Creighton, D.D., Lord Bishop of London. Longmans, Green & Co., New York. $1.50.

Students of history will welcome this new edition of Dr. Creighton's "Queen Elizabeth." The Bishop of London's predilections for the Queen who exalted the episcopacy against the wishes of her strongly Puritan people have not led him to erase or withhold a line that disclosed the vanity, the unscrupulousness, or even the coarseness of her nature. Indeed, these prejudices only betray themselves in the author's belief that a deep religious conviction determined her attitude toward the Puritans.

Emerson, Ralph Waldo: Letters to a Friend, 1838-1853. Edited by Charles Eliot Norton. Houghton, Mifflin & Co., Boston. $1.

Essays and Addresses. By R. W. Dale. A. C. Armstrong & Son, New York. $1.75.

The subject matter of this collection relates to religious and ecclesiastical questions of fundamental importance in England and, to a large extent, here also. The appearance of a second edition within six months is a fit recognition of the book's value.

First Glance at the Birds, A. By Charles A. Keeler. Elder & Shepard, San Francisco. 50c.

Forbes, John Murray, Letters and Recollections of. Edited by Sarah Forbes Hughes. Houghton, Mifflin & Co., Boston. 2 vols. $5.

The life of John Murray Forbes is the sort of biography that young men especially should read. Mr. Forbes was a successful business man in Boston. He used his wealth with the most admirable public spirit in the service of the country during the Civil War, and in a private benevolence equally praiseworthy. Somewhat more than half of Mrs. Hughes's two volumes is concerned with his patriotic activity behind the public scenes of the war and of the events immediately before and after. The promptitude with which Massachusetts then took the field was largely due to him; he was the chief confidential adviser and helper of Governor Andrew. It was characteristic of him that when the Emancipation Proclamation had been issued, he had a million copies of it printed on small slips and distributed in our army, in packages of fifty each, to be circulated wherever the march led. A long succession of guests shared the hospitality of his home, but Emerson thought that Forbes was "not likely in any company to meet a man superior to himself."

"Forward March!" By Kirk Munroe. Harper & Bros., New York. $1.25.

The success of the author's other books will prepare readers for the still greater success which will doubtless attend the appearance of his latest volume. The subject matter, however, and wealth of interesting information given will have largely to do with that success. The story of the Cuban campaign is cleverly told; the rest not so cleverly.

France and Italy. By Imbert de Saint-Amand. Charles Scribner's Sons, New York. $1.50.

M. Imbert de Saint-Amand's latest volume is likely to command attention from the same interested audience which has turned over page after page of the clever author's other works—works which have a hold upon the popular mind something like those of Louisa Mühlbach, though their value as history is of course higher. M. Imbert de Saint-Amand has not only a clear way of putting his facts before the reader, but he has a Frenchman's talent to give to that reader such a spicy admixture of high-class gossip that the events which he describes stand out saliently in the reader's mind. The translation is a fair one.

God's Education of Man. By William De Witt Hyde. Houghton, Mifflin & Co., Boston. $1.25.

This is a strong book from a strenuous mind. Its introductory chapter generalizes the present theological situation, and, incisively dealing with the defects both of orthodoxy and liberalism, urges the "reorganization of the faith." The body of the work in three chapters outlines such a reorganization from the point of view indicated by the title, and in the interest of a truly social theology. The closing chapter presents the contrast of the older theology with this as the same contrast between "an abstract and a concrete idealism" which appears in such types as Plato and Aristotle, Garrison and Lincoln, besides others. It is a book for the times indeed. Clear in vision and keen in statement, so succinct as not always to guard against misunderstanding, it is a book which the serious reader who begins will read to the end.

Graded Literature Readers. (First Book.) Edited by H. P. Judson and Ida C. Bender. Maynard, Merrill & Co., New York. 25c.

He, She, and They. By Albert Lee. Harper & Bros. New York. $1.

These bits of social humor have already seen the light in a popular periodical, and are worth republishing for their originality and jollity.

Holy Family, The: A Christmas Meditation. By Amory H. Bradford. Fords, Howard & Hulbert. 50c.

Murillo's masterpiece in the National Gallery at London has given Dr. Bradford his subject. His interpretation of the artist's work is the idealization of home and childhood, and divinizes the conception of family life. Exquisite selections of poetry, as prologue and epilogue, give it an appropriate setting.

Honor of Thieves. By C. J. Cutcliffe Hyne. R. F. Fenno & Co., New York. $1.25.

House in the Hills, The. By Florence Warden. R. F. Fenno & Co., New York. $1.

King Noanett. By F. J. Stimson (J. S. of Dale). Charles Scribner's Sons, New York. $1.

A new and cheaper edition, in an entirely satisfactory form, of one of the most interesting and successful semi-historical novels which has yet come from an American hand. "King Noanett" deals with life in colonial Virginia and Massachusetts Bay sympathetically and picturesquely.

Kipling Primer, A. By Frederic Lawrence Knowles. Brown & Co., Boston.

Kipling lovers will do well to read these biographical and critical chapters. The volume also contains interesting bibliographies and an index to Mr. Kipling's principal writings.

Kit Kennedy: Country Boy. By S. R. Crockett. Harper & Bros., New York. $1.50.

Mr. Crockett here gives us a companion piece to his "Cleg Kelly," who was a city boy, while Kit is of the farm. Like all of the author's recent novels, this is a curious mixture of good and bad—real humor, natural characters, energetic writing, together with absurd melodramatic incidents, and carelessness of construction of the crudest kind.

Laboratory Exercises. By H. H. Nicholson and Samuel Avery. Henry Holt & Co., New York. 60c.

La Strega and Other Stories. By Ouida. Drexel Biddle, Philadelphia.

Life Indeed. By Edward B. Coe, D.D. F. H. Revell Co., New York. $1.25.

In this volume of sermons the preacher deals with the roots and growth and hindrances of our higher life. He touches but slightly its external relations and activities. Abstaining from rhetorical ornament, and almost devoid of anecdote or illustration, it is in form a model of chaste simplicity of style. It is a plain but sympathetic appeal to the heart.

Lointaine, La Princesse. By Edmond Rostand. The F. A. Stokes Co., New York. 50c.

The publication of any drama by M. Rostand will, of course, command immediate reading from lovers of "Cyrano." It is incredible that any one who has read or heard that genius-full poem has not enjoyed it deeply. His enjoyment of "La Princesse Lointaine" will also be

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genuine, although that delightful drama is by no means equal to "Cyrano."

Main Points, The. By Charles R. Brown. The Whitaker-Ray Co., San Francisco. $1.
Religiously reared people who have lost confidence in the traditional statements of religious doctrine should read this book. General interest attaches to any professed restatement of "modern orthodoxy." In Christology these sermons are conservative to the extent of retaining the fifth-century theory of "two natures" united in one person. In theology proper Dr. Brown is satisfied with the Biblical Trinity apart from philosophical elaboration. As to the issues of future retribution he avows nescience. In other points his views are distinctly "liberal."

Mammon & Co. By E. F. Benson. D. Appleton & Co., New York. $1.50.
Mr. Benson now returns to the London of his erratic, not to say scandalous, "Dodo." After his two excursions into the romance of Greek revolutionary history, "Mammon & Co." is not as disagreeably smart as was "Dodo," it is lively in spots, while in other spots it barely escapes positive dullness. The latter part of the story is serious enough, but it fails to produce the impression intended by the author.

Methods of Knowledge. By Walter Smith. The Macmillan Co., New York $1.25.
The successive treatises on epistemology which have recently appeared from Ladd, Mivart, Bowne, and others, show an increasing concern with the problem at the root of the controversy with materialism and agnosticism. A man's epistemology, *i. e.*, his theory of the method and limits prescribed to the search for certain knowledge, determines his philosophy concerning reality and the universe. Dr. Smith has made a fresh contribution to this fundamental inquiry. The constructive as distinct from the critical part of his essay develops the view that the true method of knowledge is a combination of the method of science and the method of art; in a word, it is the method of "sympathetic imitation." This, of course, can give knowledge only of what is other than the present self, the knowledge of which in consciousness is immediate and absolute. The view thus barely stated here is set forth with vigor and originality. It is, in substance, fresh amplification of the fact that certain knowing is the product not of mere thinking but of acting.

On Trial. By Zack. Charles Scribner's Sons, New York. $1.50.
This shows more reserve and a lighter touch than the former volume of tales which made known the name of "Zack"—an English story-teller and, we believe, a woman.

Reflected Lights from "The Face of the Deep." By Christina Rossetti. E. P. Dutton & Co., New York. $1.25.
The greater part of these selections are from "The Face of the Deep." The editor and compiler has shown a deep sympathy with the author in selection and arrangement. It is a special book for devotional reading.

Robespierre and the Red Terror. By Jen ten Brink. The J. B. Lippincott Co., Philadelphia. $3.50.
Occasionally in Dr. ten Brink's book there is a little straining after brilliancy of effect, and occasionally an inartistic diversion from the great scenes to writers about them. Nevertheless, the work is one of rare historical interest. The essentially religious character of Robespierre's mind, and the deep faith in God and immortality that accompanied his hatred of the priesthood, are justly brought into the foreground to dissipate popular misconceptions.

Romancers, The. By Edmond Rostand. The Doubleday & McClure Co., New York. 50c.
The fact that a charmingly published little volume containing a drama by M. Rostand has appeared will be a sufficient reason for many people to buy it and enjoy it. The enjoyment, however, will not be extraordinarily great, if one expects to find a repetition of such force and charm as distinguished the author's masterpiece.

Roman Life under the Cæsars. By Émile Thomas. G. P. Putnam's Sons, New York. $1.75.

Short View of Great Questions, A. By Orlando J. Smith. The Brandur Co., New York

Sir Tommy. By Frank Dunlap Frisbie. De Wolfe, Fiske & Co., Boston.
"Sir Tommy" is a so-called "society man." The account of six events in his life is a poor imitation of "Van Bibber."

Stevenson's Edinburgh Days. By E. B. Simpson. Charles Scribner's Sons, New York. $2.50.
There is a prevalent feeling that somewhat too much has been written about the minor personal history of Robert Louis Stevenson, while the true and satisfactory Life is still to come. We confess to finding in the "Edinburgh Days" a good deal that could be omitted without injuring the reader's appreciation of Stevenson's immensely interesting personality, although there is also much that will furnish acceptable material for a judicious biographer. Stevenson's boyhood is the more interesting because to the end he was always a good deal of a boy—as Mr. Barrie says, "He was the spirit of boyhood tugging at the skirts of this old world of ours and compelling it to come back and play."

Ten Times One is Ten, and Other Stories. By Edward Everett Hale. Little, Brown & Co., Boston.

Tunisia and the Modern Barbary Pirates. By Herbert Vivian. Longmans, Green & Co., New York. $4.
This covers new ground, supplies the need of reliable information about Tunisia from other than French sources, and goes far to prove that the French administration there is corrupt. Some of the chapters were first printed in English journals. The book describes a picturesque people in a picturesque way.

Two Tragedies of Seneca: Medea and the Daughters of Troy By Ella Isabel Harris. Houghton, Mifflin & Co., Boston. 75c.

Under the Cactus Flag. By Nora Archibald Smith. Houghton, Mifflin & Co., Boston. $1.25.
This is a charming story of the experiences of a young American girl as a teacher in Mexico. The description of life in a Mexican town has in it the saving element of humor, a marked characteristic of this vigorous yet graceful writer.

Vision of the Madonna, The. By Grace L. Slocum. Thomas Whittaker, New York. 50c.

Vital Science. By Robert Walter. The J. B. Lippincott Co., Philadelphia. $1.50.
Making allowance for some overstatements and some infelicitous phrasing, this book is commendable for general reasonableness and some wholesome suggestions. Though willing to "throw physic to the dogs," we cannot agree with the author that all medicines are poisons till we have agreed in defining "medicines." In his conclusion, "Health by living healthfully," we fully agree.

Voyage of the "Pulo Way," The. By Carlton Dawe. R. F. Fenno & Co., New York. $1.25.

Ward Hill at College. By Everett T. Tomlinson. American Baptist Publication Society, Philadelphia. $1.25.
The latest addition to the "Ward Hill Series" is mostly confined to the experiences of Freshman year at college. Incidentally the book gives many practical and ethical suggestions to the boy who has an introduction to college before him.

Wee Lucy's Secret. By Sophie May. Lee & Shepard, Boston. 75 cts.

White and Black under the Old Régime. By Victoria V Clayton. The Young Churchman Co., Milwaukee. $1.

Year Book of Colonial Times, A. By the Rev. Frederick S. Sill. E. P. Dutton & Co., New York. $1.25.

Yellow Danger, The. By M. P. Shiel. R. F. Fenno & Co., New York. $1.

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Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

In your issue of September 16 you say the book of Daniel was written some four hundred years after Daniel, to encourage the Jews to resist the Syrian tyrant. I have seen the same statement from other sources, but never knew upon what evidence the assertion was based. I suppose you can give all the facts which sustain this allegation. While not questioning your conclusion, I have a great desire to know the evidence upon which the statement is made. R. B. C.

The evidence in condensed form is as follows: 1. The book shows a much more exact acquaintance with the history of the later (or second century) period than with that of the earlier (or sixth century) period, when Daniel lived. 2. Hebrew philologists generally hold that the language favors belief in the later period as the date of the book. A fairly intelligible point here is seen in comparing 2 Kings xxv., 4, 5, where "Chaldæans" is the name of Nebuchadnezzar's warriors, with Daniel ii., 2, 5, 10, where "Chaldæans" is a synonym of magicians, etc. 3. The book is unmentioned in literature till the second century, but then began to be conspicuously influential upon succeeding literature. 4. Its place in the Jewish canon is not, as in ours, among the prophets, but near the end of the final section, known as the *Hagiographa*, or sacred writings.

May I ask: 1. For a brief statement of the proofs that the book of Daniel was written later than the time held in the traditional view. 2. How is the later view to be reconciled with Matthew xxiv., 15? 3. Does the later date make Jesus indorse a fictitious book? G. C. S.

1. See reply to the same question above. 2. When we quote a passage from the Iliad, in remarking, "Homer says, 'Many-headed government is a bad thing,'" we do not pronounce upon the correctness of the popular tradition of Homer's authorship. Jesus quoting the book of Daniel must be held to have done as we do. 3. Your question implies what is certainly not true, viz., that a book in which there is some fiction is therefore false, and an unworthy medium for the inculcation of religious lessons.

1. In this column, September 9, you give Canon Cheyne's rendering of 2 Kings xviii., 27, and Isaiah xxxvi., 12. Is this change truer to the original, or to make the reading less vulgar? 2. Did angels ever appear to people in the form of men; or are such passages as Judges ii., 1; vi., 11; xiii., 3, and Revelation xix., 10, legendary or figurative? 3. Are we to understand from 1 Chronicles xiv., 14, and similar passages, that God ever gave directions to man, as one person to another, or as the President might give orders to General Otis? 4. Does Isaiah ix., 6, refer to Christ? C. L. N.

1. Truer to the original. 2. People in modern times have been visited when awake by apparitions in human form, and in sleep have had visions of that sort. Forms so appearing would have been anciently called "angels"—a word signifying "messengers." This is a basis of fact for the Old Testament stories, to which there are doubtless some legendary additions. In John's Revelation the "angels," as well as the "beasts" (chapter xiii.) and other things, were beheld in an ecstatic vision, as purely mental phenomena. 3. No; compare 1 Samuel xxiii., 9–12; xxx., 7, 8, for a fuller account. In the crude religion of that day the Hebrews practiced divination of the future very much as the heathen did, the priest with his ephod giving responses which were regarded as God's answers to the inquirer. 4. Christian scholars entitled to our confidence regard this as directly referring to a royal child contemporary with the prophet. The language may be transferred to Christ as a better realization of the prophet's hopes, but there is no evidence that the prophet looked so far into the future.

1. When and where was the first Sunday-school established? 2. What books or papers would be of service to one wishing to write an article on "New Methods for the Modern Sunday-School"? 3. What book or books would you recommend as a sort of text-book for a class of boys or young men, age about sixteen or seventeen, on Old Testament history—something very concise, giving an outline of principal facts? 4. Also on New Testament or the Life of Christ. J. D. P.

1. November 3, 1783, at Gloucester, England. 2. "The Bible School," by Dr. McKinney (Lentilhon & Co., New York, 50 cents). In this you will find references to other desirable books. 3. "Studies in Old Testament History," by Dr. Hurlbut (Eaton & Mains, New York, 25 cents). A better book, though probably above your requirements, is Professor Toy's "Primer of Old Testament History" (Unitarian Sunday-School Society, Boston, 50 cents). 4. Dr. Stalker's "Life of Christ" in series of Handbooks for Bible Classes (Scribners, New York, 50 cents).

1. Please state the best cheap but comprehensive works on "The Religions of the World," with publisher and price. 2. I wish to preach a series of sermons on the leading doctrines of the Christian faith (Justification, Adoption, etc.) as viewed in the light of the new theology. Can you suggest helpful works of reference? I have W. N. Clarke's "Outlines." M.

1. "Non-Biblical Systems of Religion," a symposium by Dean Farrar and others (Eaton & Mains, New York, 90 cents); "Oriental Religions and Christianity," Dr. F. F. Ellinwood's Lectures in 1891 at Union Theological Seminary (Scribners, New York. $1.75); Dr. Matheson's "Distinctive Messages of the Old Religions" (A. D. F. Randolph Company, New York, $1.75); Dr. J. F. Clarke's "Ten Great Religions" (Houghton, Mifflin & Co., Boston, two volumes, $2 each). 2. If you have the new edition of Professor Clarke's book, we can refer you to nothing more helpful.

Will The Outlook kindly state its opinion of the following: A fairly prosperous church during 1898 had paid the pastor, who had been with the church five years, $1,300 (usually $25 every Monday). His resignation took effect March 5. He had preached ten Sundays in 1899, and the trustees paid him $234.75 (2 1-6 months at $108.33). A member of the church, learning the facts, insisted that the pastor should have been paid $250. The church voted to sustain the trustees. Who is right? B.

On the basis of the facts as stated in this case, the church member was right. If the trustees reckoned by months, the period was 2¼ months, not 2 1-6, and the amount should have been larger than the sum paid. If the pastor had been paid weekly $25, or 1-52 of $1,300, there is no justification for any other rule of final settlement, unless there was some existing contract that permitted it.

A CORRECTION.—Two correspondents have written us criticising our paragraph in The Religious World of July 15, mentioning Mrs. Buford's hospital in southern Virginia as "the first" ever built for a negro. They refer to other hospitals for negroes that were built earlier, and show that the South is doing much more for the sick and disabled of this race than our paragraph indicated. We are glad to recognize that our correspondents are right and that the philanthropic work in the South of this description is larger than we had supposed.—THE EDITORS.

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